

An Account of the
Rise and Progress
OF THE
Religious Societies
IN THE
CITY of London, &c.

And of the Endeavours for
Reformation of Manners
Which have been made therein.

The Second Edition enlarged.

By JOSHUA WOODWARD
Minister of Poplar.

LONDON
Printed by J. D. for the Author, and
Sold by R. Simpson at the Harp
in Pauls Church-yard, 1721.

Jas Hebleman printed

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REFORMATION OF MANNERS

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CITY OF LONDON

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THE SECOND EDITION

BY JOSEPH WOODWARD

Minister of Religion

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The Dedication, to the Citizens and other Inhabitants of the City of London, and the Parts Adjacent.

SIRS,

Conceive it very proper for me, and of the greatest Concernment to you, to lay particular before your Eyes those hopeful Seeds of Reformation which GOD hath lately pleased, in Infinite Mercy, to raise up amongst you.

I know I need not tell you, That you are Denizens of a City, which for its commodious Situation, Trade, Riches, and Plenty of all necessary

iv To the Citizens

Accommodations, is inferior to few
and for its Evangelical Enjoy-
ments, Liberty, and Laws, is happy
above all the Cities in the World.

But I must in Conscience mind you
That all these great Enjoyments are
in manifest Danger of being lost by
those horrid Enormities, which have
for some Years past abounded in this
great City: for indeed they are
gross, scandalous, and crying, even
to the Reproach of the Government
of your City, and to the great Dishonour
of the Christian Religion. And
therefore, I beseech you, even by your
Hope of Mercy in both Worlds, that
you would effectually see yourselves to
pull up those Pestsiferous Roots,
which will produce nothing but Gullion
and Bitterness of Soul and Torment in
Life, and that to come.

A

AND

AND I entreat you, with all possible Earnestness, that you would not dally nor deliberate long in a Case of such absolute Necessity, but set to it with as much Earnestness and Assiduity as you would to quench the Flames which you saw kindled upon your Houses (of which you above others have had awakening Instances) or as you would remove Persons infected with the Plague from among you; of which Case too! which you have reason to remember. And I am sure the least Measure of Christian Faith will assure you, that these are but some of the smallest Instances of the Vengeance of an Angry God.

IT greatly concerns us of this Nation to look back, and take notice how many ways God hath tried us, both in the Methods of Mercy and

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It greatly concerns us of this Nation to look back, and take notice how many ways God hath tried us, both in the Methods of Mercy and

Judgment; and how long God has suffer'd our perverse Manners, even till both the Providences of GOD, and the Sins of Men, seem to be advanced to a full Crisis, either for our Reformation or Destruction. And London, in particular, is many ways loudly warned to reform, that it be not ruin'd.

HOW can you then, in Reason, in Policy, and in Self-love, (as well as in Conscience, and in the Faith and Fear of God) delay to take away the Causes of God's Wrath? How long shall those worse than Midianitish Women be a Plague and Reproach to your City? How long shall they be tolerated to spread their Nets in the very Streets, yea, before the Sun; and to bring their Rottenness into the very Bones of so many Persons and Families? How long

as long shall the Disorders of Publick
Houses go unpunish'd, whereby many
a young Man (that might have done
good Service to his Country many ways)
is utterly emasculated, and becomes
feeble as Old-Age, and trembles like a
poor evervate Paralitick?

IS it not absolutely necessary to our
Prosperity (as well as Salvation)
that the Holy Name and Day of
the Lord be sanctified, which have
been so dreadfully polluted and pro-
faned among us? And that every
Family which would be thought de-
siring of God's Blessing, should daily
seek it by solemn Prayer? And that
they seriously set up Religious Houf-
hold Government within their
Walls, as they would not be of the
Number of those who disown all Rela-
tion to God, and Dependance on Him?

WILL you be discourag'd from
this, because some distracted People
will call it Fanaticism, and give it
many other Names, which the Enemy of
all Goodness puts into their Mouths
Will you be mock'd out of Religion
and the Worship of God, and the Pro-
mises of his Favour and Kingdom, by
such Unreasonable Revilings? Or
rather will not every one that knows the
Duty and Reward of a Christian, re-
joice and glory in trampling down such
pany Enemies of their Salvation?

YEA, Let no Man's Heart fail
him, tho he sees some Sons of Ananias
appearing as Champions in the Cause
of these Uncircumcis'd Enemies of
God. You may, in the following Pages
behold young Striplings going forth
with a generous Courage against the
blaspheming Goliaths, who de-
fame

Go

of London T is
from God and his People: And praised be
God, we have some Honourable
Magistrates, who go forth as Leaders
in this Divine Cause: and we hope
they will at last smite overgrown
Vice in its impudent Forehead, and
cut off the Head of it by the Sword
of Justice, since they go forth against
it in the Name of the Lord.

AND, O! what a brave and bless-
ed fight is it, in these degenerate and
lechauch'd Times, to behold young
Men (not led by ill Women to the
correction of the Stocks) but lead-
ing them to a just Correction! And to
observe them taking greater Pleasure
in Singing of Psalms, than others
can possibly take in their profane
and obscene Songs; and in short,
better pleased in the punishment of
Wickedness, than the poor abandon'd

x To the Citizens

Wretch is in the commission of it?

AND in this happy and blessed
Work you have in your City some of
almost all Ranks and Qualities of
Men, effectually, tho secretly engag'd,
thro the late Mercy of God to us, viz.
Members of the Honourable House
of Commons, Justices of the
Peace, and Gentlemen; together
with Citizens of all Ranks, Officers
of divers Qualities, and private Per-
sons of all sorts; So that you may
have Society to join your self to, suit-
able to your respective Quality and Con-
dition, be it what it will: And there-
fore every Inhabitant of this great
City has at this day a most valuable
Opportunity of doing great Service to
God and his Country, of what
Quality or Capacity soever he be.

AND shall I now need to ask you

†

what

of London.

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what you resolve to do in this matter?
Yea Or which side you will take in this
of Strife, betwixt the Kingdom of
of God, and that of the Devil? Dare
d, you be of the number of those who re-
iz. Vile, discourage, and oppose such as
se apply themselves to the prosecution of
he scandalous Sins, which are our worst
ber Enemies, and sorest Plagues? Yea,
ers can you be cool and unconcern'd in
er this important Affair?

I must tell you, That there can be
a no Neuters in this VVar betwixt the
n Prince of Light and that of Darknes.
e It is the known Rule of our Lord and
a Master, That he that is not for
bl him, is against him: and, That
t he that gathereth not with him,
a scattereth abroad. So that your
neglecting to oppose the growth of Sin,
according to your Place, is a manifest
cherishing

cherishing of it in God's Account, and consequently an Enmity to Him. And if you are against GOD, he will be against you: and if so, nothing in the World can befriend you.

THERE is a natural tendency in Vice to ruin any Person, Family, City, or Nation, that harbours it. It engenders Sloth, Variance, Profuseness, Pride, Falshood, Violence, and a Neglect and Betraying of the Publick Good. It dulls the Understanding, takes away the Sense of Honour, dispirits Manhood, cuts the Nerve of Diligence, and destroys the true Principles of Commerce and just Dealing. And by these means it directly tends to undermine and overthrow the Prosperity of any City, or Publick Body.

BUT Ruin will pursue Vice to

more

of London.

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more swiftly and surely, because it is push'd
by the just Vengeance of Almighty
GOD, the righteous Governour of the
World; of whose direful Judgments up-
on other Cities abroad you have been suf-
ficiently inform'd of late, if you have
forgotten the former Strokes of it upon
our selves. You hear from Smirna,
Iamaica, Malta, Sicily, and other Pla-
ces, that many great and famous Cities
have been scatter'd and swallow'd up by
and dreadful Earthquakes; whereas the same
GOD (tho mightily provoked by us) was
pleas'd only to shake and jog us in a ve-
ry gentle manner by the same Expression
of his Displeasure.

O Sirs! take the gentle Warning, and
improve the Merciful Reprieve, lest His
just Vengeance swallow us up also, when He
next willet to shake terribly the Earth.
This is, in Duty, laid before you, by

Your Affectionate Monitor,

J. W.

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for young Persons.

CHA

C H A P. I.

an **INTRODUCTION** to the
following Account.

SINCE the pious Education of our Youth, is a Matter of the greatest Importance to us both in Church and State; and since the whole Hope of bettering the next Age, and of continuing the Mercies God with this, depends upon it: cannot be unacceptable to any so-ber Person to peruse a Brief Account that which our good God hath done for us in this respect; to whom alone be the Praise and Glory of the whole.

IT is the Observation of many serious and judicious Persons, that within the compass of a few Years last, there hath appeared much of the

the genuine Spirit of Christianity
~~many young Persons among~~ whose
 whole pious Dispositions, together
 with their humble and inoffensive Behaviour,
 have occasioned the Praise of God in the
 Mouths of many pious People: For, they cannot but look
 on this *bloomy Party* of these Orthodox
 and sober Persons as a very seasonable
 Blessing of God, to excite the
 Spirits in the degenerate Professors of
 our Holy Religion, and to ~~and~~ do
 those *dreadful Heresies*, and ~~and~~ check
 that *exorbitant Wickedness* which has
 appeared with such Impudence
 these latter Days.

WHEN I first applied my Mind
 to draw up a *brief Account* of the
 Things (being led thereto by several
 dry moving Considerations) I
 consulted with several Divines and others
 about it; by whom it was generally
 concluded to be a Work that might
 prove serviceable to the common Interest
 of Religion, and might revive the
 languishing State of it among

the following Account.

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Which as it is the only End I
propose hereby, so indeed it is a Con-
sideration that needs no other to fe-
licitate it. For, I know nothing more
desirable in this World, than to invi-
gate a hearty Concern for Religion
AND when this little Narrative
is drawn up, and perused by seve-
ral Persons who were acquainted with
the most hidden Springs and Motions
of these Societies, they attested the Ju-
stice and Equality of it. In particu-
lar, the late Reverend Dr. Horneck,
who had a very perfect knowledg
of them, and indeed was an eminent
friend, or rather Father, to them
from their first Rise to the Day of his
Death) in a Discourse I had with
him a little before his Decease, was
pleased to give his publick Testimony
of it, That it was a very faithful and
true Account of the whole Matter:
adding, that at the first appearance of
these Societies, they were lookt upon
with Suspicion and Dislike by many
of

of our *Superiors*, who now (said he) upon a fuller view of them, do not only think them fit to be tolerated but worthy to be encouraged; concluding with his Prayer, (in that *Pathetick* and *Heavenly* manner which was usual to him) *That God would bless and prosper these Beginnings of Reformation.* This was the last Discourse that I had with that *Pious and Worthy Divine*, who was (we hope) soon after translated from his painful Labours to *Eternal Rest.*

AND since the first Edition of this *Account*, I have understood in my Conversation with many *Divines* in and about this *City*, and by Letters from the remotest *Parts* of the *Land* (from Persons whose Faces I never saw, into whose Hands this *Account* has fall'n) that the *Piety* of many Persons, especially of the younger sort, has been evidently enlivened thereby and that it had been read by many of them with a very surprizing Joy.

AND

the following Account.

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AND on this Occasion it comes to
be known, that in some places the ve-
ted Scope and Design of these *Societies*
had been begun and continued by se-
veral pious Persons within these three
or four Years past, who knew no-
thing of these *London-Societies*, nor
had so much as heard any Report of
them.

IN a certain *Town* (which I omit
the name) some discreet and serious
Persons, considering the great Benefit
of a strict Observance of the *Lord's*
Day, came to a Resolution to meet
together on the Evening before it, to
renew each others Affections to-
wards Spiritual Things, as a meet-
ing Preparation for the Duties of the *Sa-*
cred Day following. And finding the
great Advantages of this Practice,
they continued it for the space of three
Years; and then hearing what was
done here in *London* so suitably to
their Inclinations, they were sur-
prized with Joy, and betook them-
selves to the same Method.

IN

IN some parts of the County of
Lincoln a most profane Custom had
 long prevailed, to spend the three
Lord's Days in *Leazes* (and be-
 late many before it) in Horse-racing
 and other riotous Diversions. This
 Disorder was endeavoured to be sup-
 pressed in *Queen's* Days, but in vain
 and afterwards by some Gentlemen of
 the County, but with no better Success.
 So that it had now for several Years
 been lamented by serious People as
 an inveterate Evil which was not
 to be redrest. But it pleased God
 this last Year to stir up the Spirits of
 the Ministers of the adjacent Parishes
 with such Zeal and Indignation a-
 gainst this scandalous Profaneness;
 that they took their *Constables*, and
 other proper *Affidavits*, with them,
 and appeared with such Courage and
Resolution against this rude Assembly,
 that the whole Multitude was over-
 aw'd and put to flight. So that on
 the next *Lord's Day*, where there used
 to be many hundreds of this
 Mob,

of Mob, you could only have beheld several devout Ministers with their Conscience walking their Rounds: Or if any vain Persons look'd that way, their next Care was to flee with such speed as might secure themselves from Apprehension. And it is hoped, that this same Care continued Yearly in this and other Places, will perpetually prevent the like Disorders: to suppress which, they resolve not to be as wanting, as a Minister informs me of from the Place.

THESE things, methinks, give us some Ground to hope, that our infinitely Gracious God is preparing the way of a more general Reformation of Manners among us than is yet visible; and partly by dispiciting and intimidating the Actors of Vice and Profaneness, who have hitherto been undaunted, bold and hardy in the commission of it; and partly by exciting the Spirits of such as oppose our Publick Sin, even to a pitch of Bravery, which somewhat resembles those of whom

it

it is said in *Scripture*, That the Spirit of the Lord came upon them: and then we always find that they prevail, and came off with *Victory and Success*.

SO that it is beyond question, That if such as are of *Eminency* in our *Church and State*, did more generally give their Publick Countenance to this *Divine and Glorious Work*, it would run on with Vigour from one end of the Land to the other. And how much this would tend to their *Comfort and Glory*, in that Day wherein *GREAT MEN* must give an Account of their Talents of *Power and Authority*, before that Righteous Judge from whom they have received them, is not ill to be express'd by the Tongue of Men or Angels: Nor on the contrary can we conceive the *Horror and Confusion*, the *Regret and Anguish* which will then overwhelm such as either drowsily forget, or cowardly hide, or basely misemploy these weighty Talents.

YEA, the Pious and Righteous Magistrate

the following Account. 23

will not stay till the last Day
the Regard due unto him: He
and will be honoured and esteem'd upon
Earth, as long as the Notions of *Good*
and *Evil* remain on Mens Conscien-
ces, and these can scarce ever be blot-
ted out. And the Temporal Advance-
ment of such is now the more visible,
since the *King* has given his Royal
Word that he will enter the Lists a-
gainst *Profaneness* and *Immorality*, as
the *Generalissimo* of those who join in
this Honourable Work. By which
his Majesty will appear *Glorious* in the
sight of Angels, and of Men, and be
belov'd of God himself, who will not
fail to honour those that honour him.
AND in truth, As the consumma-
tion of our much desired *Peace* with
our *Foreign Enemies*, affords us a favou-
rable Juncture for the Advancement
of this Great Work, so is it a power-
ful Obligation upon us to set to it in
good earnest. For (as a *Divine* of
ours seasonably suggests) it is abso-
lutely requisite to justify the sincerity
of

of our Days of Humiliation, and the Devotions thereof. In which by confessing the Publick Sins of the Nation before God, and praying against them, we have so far engaged our selves to endeavour to suppress them, that we cannot recede from it without being branded with the most insufferable prevarication with Almighty God. And it is not to be thought that whole Nation can contract such Guilt and come off unpunish'd. For it is not the usual Method of God's procedure, to build up and establish the People, which date thus impudently mock his Omniscience, and challenge his Vengeance.

ONE thing more may also be remark'd from those manifold Combinations of Persons, piously inclined, in various Parts of this Kingdom, (as also in that of Ireland) namely, that it is not only requisite, but even natural for Pious Persons to associate with those of the same Dispositions, especially where considerable Bodies of Men of

contrary

the following Account.

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the contrary Inclinations join together to oppose them. This was the first Cause which induced Men to unite in *Political Bodies*, and 'tis this which cemented them together to this day ; which demonstrates the Necessity of *Religious Associations*, in order to a *General Reformation of Manners*, and a full Vindication of the *Societies* hereafter described.

BUT here I have heard some elder persons object, That it is not a proper nor a becoming thing, for Youth to manage such Affairs as these ; it were better (say they) and more agreeably, that *Honourable Heads* should undertake this *Great and Honourable Province*, and then it would carry great *Honour and Reverence* in its Aspect.

BUT, I pray you, *Grave Sirs* ! who considers your Assembling and Acting in this Post of Honour ? What, but your own *Sloth* and *Lukewarmness*, and want of *Love and Zeal* for your Country, hath so long stopp'd your Mouths from rebuking of *Publick Vice*, and

B your

your Hands from opposing it? If you will vouchsafe to pluck your Hands out of your Bosoms, and fight like Valiant *Captains* in this Combat betwixt Light and Darkness; I dare vouch that our *Young Men* will gladly march under your *Banners*. But if you all stand idly and timorously, when the *Goliaths* of the Prince of Darkness come forth and *blaspheme the Living God*, and defy his Servants; have you any Reason to be offended against these *young Scribbles*, who stand up with a generous Courage to assert the Honour of God, and stop the Mouth of *Blasphemy*? In this ye add the guilt of Envy to that of Sloth: and I admonish you to repent of both, and to act more becoming your Years and Vows, lest these despised *Young ones* take your Crown.

AS to others, who suspect these Associations for the sake of *Practical Religion*, as things of dangerous Consequence, their Objections are particularly considered in the following

Account

the following Account. 27

Account. And in very deed, what Reason can there be to suspect Danger from such who manifestly and professedly pursue the chief Ends both of the *Christian Religion*, and of all *Civil Government*? And who do all this in Methods strictly legal, and exactly conformable to the Constitution of our Government in *Church and State*?

YEA, since the Maintenance of the Authority of the Laws of God, and those of our Land, is the great and only End proposed hereby: I humbly ask all such as reproach this Undertaking, and revile the Promoters of

What it is they aim at in so doing? Can you say, that it is not fit that the God that made us should be served with a *supream Religious Fear*? Or, that we ought not to regard our Penal Laws against Vice and Profaneness (*those wholesome Ordinances of Man*) for the *Lord's sake*? Would you persuade us to give up our *Holy Religion* to be mock'd and trampled on, as it is by those *Blasphemers, Sabbath-breakers,*

and other *lewd Persons*, who are checked, and in part suppress'd by these *Societies*? Have you the Forehead to tell our *Ministers*, that they may read the *Law of God* against profane Swearing every *Lord's Day*, and the *Law of the Land* against it four Times in the Year, (yea both these in the peculiar Presence of God, and in the solemn Assembly of his People) and yet do nothing in it, nor take any farther Care about it, but make the reading of both these Laws a *meer Mockery* in the Face of God and Men? Or can you stand forth and tell the *Magistrate*, That he is not to be a *Terror to Evil-doers*, nor a *Countenancer of those that do Well*?

TRULY, Sirs! your Attempts of this Nature will be in vain, till you can perswade us withal, That there is no God, no Providence, nor Judgment to come. And truly it becomes all that are under the Sacred Vows of the *Christian Religion* to consider this in a due manner, but especially those who

the following Account. 29

who have the superadded Bonds of other Oaths and Engagements binding them to a special Concern for God's Service and Honour; as all the Magistrates and Ministers of this Land have in a very tremendous manner.

AND blessed be God, There are some of both these who heartily and vigorously engage in this glorious Enterprise, and who meet together at set Times to further it according to their Power and proper Place of acting in it. And if any can be content to sit idly in this Time of their Master's Harvest, or are pleased to deride such as set themselves to it, we leave them to their Judg.

IN short, Tho the Assistance given to this Great and Blessed Work, be not so great nor general, as to advance it at present with that Power and universal Prevalency as is highly desirable: Yet thro' the Goodness of God to us, there are so many Persons of various Qualities, Functions, and Authority, who heartily apply themselves

to it, as are not only sufficient (under God) to make it subsist, but to prevail in a great measure, even to a conspicuous abatement of all manner of notorious *Vice* and *Profaneness*. As it more particularly appears in the following *Account*.

CHAP. II.

An Account of the Rise of these Societies.

I Do not here undertake to give an Account of all the *Pious Fellowship* of Youth, which hath been amongst us in time past, (which, we may hope, has been the practice of serious *Young Men* in all Ages, and amongst all the too various Denominations of *Christians*) but to give a short Narrative of the Original of those *Regulated Societies*, which are now (thru' the Grace of God) conspicuous

spicuous among us for many good Works; and which (if duly encourag'd) may very much contribute towards the Support, Honour and Advancement of these *Three Kingdoms*, in Church and State; and yet are but too little known to very many among us.

NOW, as far as I am able to trace their *first Rise*, it was thus introduced by the Gracious Providence of God.

IT is now about twenty Years ago, that several young Men of the *Church of England*, in the Cities of *London* and *Westminster*, were about the same time touch'd with a very affecting sense of their Sins, and began to apply themselves, in a very serious manner, to *Religious Thoughts and Purposes*.

AS to their manner of Life before this, I am inform'd, That tho some of them had been guilty of great Lewdness, and yet became very affectionate Servants of God afterwards, (even to

an eminency, in the Judgment of some, who with Wonder consider'd their *happy Change*; yet the greater part of them were such as had enjoy'd a sober Education, and had not shared in the scandalous and heightened Enormities of these *later Days*, otherwise than by their having been too sensible of the Dishonour done to God by them. But they now began to look on their own and others Sins, in another manner.

It was, about that time, made privy to the Spiritual Sorrows of one of them; who with floods of Tears lamented, that he had not till then had any affecting Apprehensions of the *Glorious Majesty* and *Perfections* of God, nor of his Infinite Love to Men in his Son *Jesus Christ*. And that he had not before felt any just Convictions of the *Immense Evil* of every Offence against God, tho it be but (said he) in the wilful Neglect or Misperformance of any Duty to him. But now he saw and groan'd under all this,

his, in very sharp and pungent Con-
 siderations. And withal perceiving the
 universal Corruption of *Humane Na-
 ture*, and the deplorable Crookedness
 and *Deceit of Man's Heart*; and with
 what a world of Temptations we
 are encompass'd, being withal be-
 sieg'd by many invisible Legions of
Infernal Spirits: When he consider'd
 all this, his Soul was even poured
 out within him, and he was in dan-
 ger of being overwhelmed with ex-
 cessive Sorrow.

THE Case was very much the
 same with several young Men at the
 same time, (as he then told me) some
 of whom had been greatly tempted
 by the Devil (that Murderer from
 the beginning) to lay violent hands on
 themselves; which was also (he con-
 fess'd) his own Temptation; and that
 so urgent and incessant, that Sleep de-
 parted from his Eyes, as well as Re-
 pose from his Soul.

IN this mournful Season, these dis-
 console convicted Persons often re-
 sorted

sorted to their *Ministers* for Spiritual Advice and Succour; betaking themselves in good earnest to the ways of real *Piety*, and eternal *Peace*. And in many times fell out, (as the same Person inform'd me) that several of them met together at the House of their *Spiritual Physician*, seeking Cure for their wounded *Spirits*; and so contracted a little Acquaintance by those Providential Interviews.

FOR, alas! (*as he suggested*) there needed little other Language but that of their Looks to discover their inward Sorrows to each other, (especially when they came prepar'd to open them to their *Minister*) and they needed no other Arguments to incline them to pity each other's Case, but to consider their own; there being a Propensity in *Nature* to succour those who groan under the like Miseries with our selves. So that by these and the like Means they soon contracted a very intimate Acquaintance.

THE Benefit of Dr. *Herbert's* A-
waken-

Awakening Sermons, and the Morning Lectures on the Lord's Day in *Corsham*, preach'd by Mr. *Smith*, (chiefly design'd for the Instruction of Youth) having occasion'd much of this happy Work upon the Spirits of these *Young Men*; they did more particularly apply themselves to these Divines for Direction, who had been Instruments in the Hand of God for their Conviction.

AND upon their frequent Application to these and other *Ministers*, it was advis'd, That since their Troubles arose from the same Spiritual Cause, and that their Inclinations and Resolutions center'd in the same Purpose of a Holy Life; they should meet together once a Week, and apply themselves to good Discourse, and things wherein they might edify one another. And for the better Regulation of their Meetings, several Rules and Orders were prescrib'd them, being such as seem'd most proper to effect the End propos'd.

UPON

and IRON this they met together, and
 kept to their Rules; and at every
 Meeting (as it was advis'd) they con-
 sider'd the Wants of the Poor, which
 in time amounted to such considera-
 ble Sums; that thereby many poor
 Families have been reliev'd, some poor
 People set into a way of Trade futa-
 ble to their Capacities, sundry Priso-
 ners set at Liberty, some poor Scholars
 furthered in their Subsistence at the
 University, several Orphans main-
 tain'd, with many other good Works.
 BUT they were not presently
 brought to those pious Exercises, Or-
 ders, and Things of publick Benefit;
 to which they are now, by the Grace
 of God, advanced. As no Creature
 is born in its full Perfection, so the
 Improvement of these Societies grew
 up by degrees, by conferring one with
 another, and by their enlarg'd De-
 sires of doing Good, as Occasions and
 Advice were offer'd them. So that I
 cannot but recommend Christian So-
 ciety with the greatest earnestness, to
 YOU † all

nd all sorts of Men. It must needs be as
 ryful to *Magistrates* and *Ministers*; in
 onerary on their arduous Work of
 ch regulating and reforming Mens Man-
 ners, as daily Experience shews it
 ame to be to *Artists* and *Tradesmen*, who
 on in together in *Companies* and *Socie-*
ties, and find their Arts and Interests
 o advance'd by a multitude of Heads and
 Hands. So that we may very pro-
 perly pronounce Solomon's *Woe to him*
who is alone. (like the Seed in the Soil)

THESE Young Men soon found the
 ly Benefit of their *Conferences* one with
 Or another, by which (as some of them
 it have told me with Joy) they better
 ace discover'd their own Corruptions, the
 ure Devil's Temptations, and how to
 the countermine his *subtle Devices*; as
 ew to which each Person communicated
 ith his Experiences to the rest.

IT seemed proper, for the better
 nd management of their *Common Stock*
 t for Charitable Uses, to chuse two
 So *Stewards*, as the *Managers* of their
 so Charity. And the two first *Stew-*
 all ards

ards that I find (after diligent search) were in the Year 1678, whose Names I have by me, with a recorded Subscription of them to the beginning of the Reign of K. James II. At which time the face of the Reformed Religion was being clouded, and all private Meetings suspected, some of the young Persons, not having digg'd deep enough to have a firm Root in Religion, began to shrink and give back (like the Seed in our Saviour's Parable, which had no deepness of Earth) being afraid of the Jealousy of the State against them, especially when they saw the bloody and mercileſs Executions in City and Country, with which that Reign began, which dy'd it of ſuch a crimſon Colour, as render'd it frightful to many, particularly to thoſe young Proſelytes, inſomuch that ſome of them forſook their wonted Aſſemblies, and getting looſe from their ſtrict Rules and good Society, they grew cool in Religious Concerns, and alas, ſome of them grew

new loose and extravagant. **TIMES** of Danger are indeed
 times of Trial, and many times of
 falling; as it prov'd to the first Fol-
 lowers of our *Blessed Saviour*, who
 kept close to their Master whilst he
 was at liberty; but when they saw
 him apprehended, and in the hands of
 powerful Enemies, *they all forsook him,*
and fled.

BUT thro' the Grace of God, there
 was not such a total Tergiversation
 among these young Disciples of our
 Lord; but on the contrary, some of
 them being encourag'd by others, who
 then had not been of this Society,
 being also griev'd at Heart to see some
 of their Brethren *turn their Backs in*
the Day of Battle; and being anima-
 ted with Holy Zeal against the grow-
 ing Interests of Popery, (which then
 appear'd not only open, but in Ar-
 mour, being promoted by the utmost
 power and most earnest Zeal of
 the Prince then reigning): Being (I
 say) greatly moved on all these Ac-
 counts,

counts, they took up a more vigorous
 Resolution than ever, to do what
 they lay towards the maintaining and
 encreasing the Purity and Power of
Religion in themselves and others.
 And seeing that the *Popish Mass* was
 then publicly celebrated, not only at
 the *Royal Chappel*, but in other Publick
 Places, they set up (at their own Ex-
 pence) publick Prayers every Even-
 ing at Eight of the Clock, at *St. Cle-
 ment Danes*, which never wanted a
 full and affectionate Congregation.
 And not long after they set up an
 Evening *Monthly Lecture* in the same
 Church, to confirm Communicants in
 the Holy Purposes and Vows which
 they made at the *Lord's Table*. And
 by this publick Lecture (which was
 greatly frequented) many were con-
 firmed both in the *Profession & Practice*
 of the true Principles of *Primitive Re-
 ligion*; for they were preached by the
 most eminent *Divines* about the City,
 from whose Lips and Pens *Papery* re-
 ceiv'd such Wounds, as all her Art

will never be able to cure.

IT was the Design of these *Young*
Societies, from the first framing of their
 publick Knowledg, lest it should seem
 to be a Device to catch the *Applauses* of
 Men; which is but a very poor Matter,
 of Aerial Blaft, of little importance if
 you obtain it, and of which you can
 have no hold: and they look'd upon
 with a just Disdain, in comparifon
 with thofe *exceeding great and precious*
promifes which the Unchangeable
 God hath fet before Men. But they
 had now a particular Reason for con-
 cealing their Names from all but their
 Minifters and a few Friends: for the
 Eyes of *Papifts then in Power* were
 intent upon them, who (together with
 thofe their Underfettlers, whom Gain
 and the Promifes of *Court-favour* had
 brought over to their Party) pry'd
 narrowly into all they did; fo that
 they faw they had great Reason, as
 well as the *Primitive Christians*, to ufe
 the *Wifdom of the Serpent*, whilst they
 as

as carefully retain'd the *Innocence* of the Dove; especially being in the neighbourhood of the Court, which was then fill'd with Foreign and Domestic Zealors for *Papery*, or with crouching false-Friends to *Protestancy*.

IN this juncture, upon Advice, they chang'd the Name of *Society* for that of *Club*; and instead of meeting at Friend's House, who might be endanger'd by it, they adjourn'd to some Publick House or other where they could have a Room to themselves; and under the Pretext of spending a Shilling or two, they confer'd seriously together in the same Religious manner as formerly; by which honest Artifice they carried on their good Design without interruption, even to the end of that unhappy Reign.

AND since I have had occasion (a few Pages before) to take notice of the Disputes betwixt our *Divines*, and those of *Rome*, concerning the *Lord's Supper*, I beg leave of my Reader (who will be a little foreign to the present Discourse

(discourse) to lay before him a most memorable Testimony of God on the behalf of his Truth, relating to this Matter, as I find it related by that virtuous Minister of Christ, Monsieur Pineton, who was a great and long sufferer under the Papal Tyranny in the Principality of Orange.

THIS learned Gentleman, having related the deplorable Ravages made on the Subjects of his Royal Highness the Prince of Orange, by the Arms of France, which at last advanced to the total Suppression of the Exercise of the Reformed Religion in that Principality: He goes on (in his Book entitled, *Les Larmes de Jacques Pineton Chambrun*, pag. 9, 10.) in these words: "*Je ferois tort au Public, &c.*"

In English thus,

AND here I should do wrong to the Publick, if I should omit one Passage which deserves to be transmitted to Posterity. One of the forementioned Gentlemen (the Jesuits) preaching on the Octave of
"that

The Rise of these

“ then Holy Sacrament, in the Year
“ 1678, challenged me in his Pulpit
“ to make Answer to the Argument
“ which he then produced to prove
“ the Real Presence of Christ's Body
“ and to justify the Adoration of the
“ Sacrament.

“ THERE was one who gave me
“ an exact Relation of all that he had
“ advanced: But I made light of it for
“ some time, and had no thought
“ of making him any Reply, con-
“ tenting my self, to give Satisfaction
“ to such as made any Report of his
“ Sermon. But at last, seeing that
“ he provoked me from day to day,
“ and that my People desired with
“ expectation that I should return him an
“ Answer: I undertook one Lord's
“ Day in the Evening Exercise, to re-
“ peat all the Sermons which he had
“ made on that Subject. I preached
“ above four Hours, not only in the
“ presence of my usual Congregation,
“ but of many Strangers, who
“ came to take cognizance of this

“ Refu-

Refutation. I may say, that I put him into a furious Disorder, by unfolding his false Reasonings and false Quotations. I overwhelm'd him with Passages of the *Fathers*, about whom he had made such Ostentation. So that going from my Sermon, he fell to tearing of his Hair, and said to a Gentleman of the *Roman Communion*, now living, whose Name is *Villeneuf*; *Alas! I know not where I am. Good God! how shall I be able to answer so many Quotations?* Indeed he took sufficient care not to attempt to follow me; but contented himself to make divers Exclamations in his Pulpit about my affirming, that the Adoration of the Sacrament was an *Idolatrous Worship*. And he believed that he might somewhat ex- tricate himself from this Affair by this pathetick Apostrophe, which I give you in his own words.

GREAT God! why suffer you your Worship, the most August and most Holy,

" Holy, to be treated as Idolatrous?
 " it be true (as these Ministers accuse
 " us) that we are Idolaters, and that
 " the Priests are Impostors, when they
 " say that they daily sacrifice the Body
 " of your Well-beloved Son; where are
 " your Thunders? where are your Thunder-
 " bolts, to crush these Impostors and
 " Idolaters?

" AND in the sequel, turning him-
 " self towards the Altar where the
 " Host was exposed, he continued his
 " Apostrophe in these words.

" TEA my Saviour! I address my-
 " self unto you, to demand of you that
 " you judge our Cause by some Miracle.
 " If we are Idolaters in adoring your
 " Holy Sacrament, make the Fire of
 " Heaven to fall upon us, as Elijah did
 " upon the Priests of Baal. THUNDER-
 " STRIKE OUR ALTARS
 " and then you will undeceive us, and
 " persuade us indeed by such a Judge-
 " ment, that we are Idolaters.

" IT was precisely on the nine-
 " teenth of June 1678, that he pro-
 " nounced

nounced this Imprecation. And
just ten days after, namely, on the
twenty ninth of the same Month,
being the Feast of St. Peter and St.
Paul, being then upon Wednesday
about 9 in the Morning, God ma-
nifested the Miracle which this Je-
suit had demanded. The Heavens
grew Dark by reason of thick
Clouds, Flashes of Lightning shone
in all Parts, Thunders roared with
a very extraordinary Noise; and
there was one strange Thunder-
clap, whose shock felt just by that
great Altar, towards which the
Jesuit had directed his Apostrophe,
and where the Canon *Caulet* then
celebrated Mass. The Clap of
Thunder threw him down upon
his Back, it tore up several Stones
of the Vault; and passing into the
first Chappel which is on the Left
hand of the Quire, burnt the Cloth
of the Altar to powder, where one
celebrated the Mass also at the
same time. The Lady *de la Pise*,
“ who

" who was on her Knees, was much
 " hurt with it, and all covered with
 " Dust, with many other Persons
 " They carried the said Lady ha
 " dead to her House, where she w
 " speedily blooded, and the Thunder
 " bolt which was the Cause
 " All this Disorder, going forth, thro
 " row a Window of the Church
 " fastened to the Tower, where the
 " laboured till the Evening to exting
 " quish the Fire which it had kind
 " led.

" BEHOLD here a very positive
 " Matter of Fact, known throughout
 " the Principality of Orange, and all
 " the neighbouring Places there
 " about, Which ought to bring all
 " sober Roman-Catholicks to a serious
 " consideration of the Matter. Thus
 " far that Worthy Gentleman.

" WE here behold a marvelous At
 " testation of Almighty God to his
 " Truth, much like that which decid
 " ed the Controversy betwixt the Pro
 " phet of God and the Priests of Baal
 " upon

upon Mount Carmel: And methinks
 was all the By-standers cried out then,
 for the Lord he is the God; so all that
 have heard this marvelous Event, should not
 we refrain their Suffrage for the Protestant
 by sacrament in opposition to the Romish
 Mass. Truly, the Papists have dis-
 torted their Senses and Reason to all
 contents and Purposes, if they take no
 notice of this: However, I am sure
 Protestants will, and therefore I ques-
 tion not their Pardon for this Digres-
 sion.

AND thus we return to our Pious
 Societies where we left them, name-
 ly, at the latter end of the Reign of
 King James; and shall consider them
 at the beginning of the Reign of King
 William and Queen Mary in the next
 Chapter.

CHAP. III.

An Account of the Progress of these Societies; And of their real Aim and Design.

THIS their Constancy, Piety, and good Service to the Publick, in so hazardous a Juncture, made them more known, and much esteemed at the beginning of the Reign of King *William* and Queen *Mary*, those celebrated Instruments of God's Providence, for the restoring our Religion and Liberty, when the publick Enjoyments of both were just expiring.

THE first Design of those who join'd in this Religious Fellowship look'd no further than the mutual Assistance and Consolation one of another in their Christian Warfare; that by their interchanged Counsels and Exhortations

Religious Societies.

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ons, they might the better maintain their Integrity in the midst of a crooked and perverse Generation. But as their Sense of the Blessedness of Religion, and the Value of Immortal Souls increased, they could not but exercise Bowels of Compassion towards such as discovered little Concern about these important Matters. Which inclined them to endeavour, by Discourse with their Acquaintance in proper Seasons, to press upon them these Divine Arguments, whereby themselves had been roused out of a state of Carnal Insensibleness. And finding that the Grace of God many times seconded these their Christian Admonitions to good effect, they became more habituated to good Discourse, especially where there was any probability of a civil acceptance of it. Inasmuch that at length they could not but stand amazed at the mercies which it pleased God to give them. One of them (to whom God had given a very deep sense of Reli-

religious Matters, and in every amazing
 manner of expressing it, had such
 success, that he had (under God) in-
 duced most of his intimate Acquain-
 tances at least to an outward *Pro-
 fession* of the Christian Religion. *And*
 UPON this they made a private
 Order at one of their Assemblies, that
 every one should endeavour to bring
 in one other at least into their Society:
 which they did to good effect. For I
 heard a very *frank* Person bless God
 with great Affection, that ever they
 made such an Order, and took such
 Resolutions: For, said he, this put
 one of them upon Discourse with me
 about those things, which I till that
 time little minded; but now (said
 he) I can never forget them more.
 THIS may recommend good Dis-
 course upon all proper Occasions in
 Company; which where ever it is
 piously designed, and seriously per-
 formed, will be blest of God to more
 excellent Purposes than we can with-
 out trial conceive.

THUS

THUS then their Religious Fraternities grew and increased, even till they became *conspicuous*, and in some *degrees famous*; which still induced other *Young Men*, that were of sober Inclinations, to join with them; and as they multiplied in distant Parts of the City, they erected new Societies, by the Pattern of the old.

THIS conspicuous Advancement of these Societies, in Number and Reputation, gave occasion to some mistaken or illaffected Persons, to misrepresent and calumniate the *Bishop*, as things leading to Schism, *Spiritual Pride*, and many other ill Consequences. And this made their Affairs more publick than ever they thought or desired to have them. But now they were obliged to appear, and justify their Undertaking; Which they did in a very humble and bold Apology, addressed to the Lord Bishop of London; wherein they humbly desired his Excellency, that their principal Design was to quicken others in their Duties toward Spiritual Things,

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and to quicken their Preparations for another World, and to this end to assist each other to live in all respects as to *honour the Gospel*. And that they desired to prosecute this *Christian Design* in none but *Christian Methods*; with due Respect to their *Superiors in Church and State*, and without any cause of offence to any one. And, as *first*, their *Modesties* appear'd so Reasonable and Satisfactory; their *affection* so Regular and Subordinate to the Public Worship, and *labouring* as for the *Christian* and *inoffensive*; (all which was asserted by several eminent *Doctors* on their behalf) that his *Lordship* declared himself satisfied with it: Expressing his Approbation in these words, which are highly worthy of the Mouth of a *Christian Bishop*, saying, *God forbid that I should be against such excellent Designs*. And *FOR* indeed, any one that peruse the *Vindication* of their *Societies* which they drew up upon this, and another

Religious Societies.

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for another like occasion, (the Copies of which several of them keep by them) will find, that they have given such quick and full Answers to every Objection, that they have render'd it very difficult for any Lover of Piety, or any one that knows and desires the Interests of the *Reformation*, to make any reasonable Objection against their *Orders* or *Design*.

AS to that which is fear'd by some well-meaning and good People, namely, that it may degenerate in time to a *Sect*, and introduce *Division*; be it considered, that as this would indeed be a very detestable Thing, so they have most industriously fenced themselves against it, by their *Monthly Communion*; their use of many of the *Publick Prayers* constantly in their Assemblies; their setting up *Publick Prayers* in many Churches in the City, and frequenting them in great Bodies, where they appear a very devout part of the Congregation; and their utter disclaiming of all *Schism* and *Faction*;

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and finally, their humble deference to their *Ministers*, (without whose *Ap- probation*, no *Rule*, *Prayer*, nor *Prac- tice* is allow'd among them.) I say, all these Considerations together, give any sober Person all the Satisfaction that he can reasonably demand, that there is no manner of Ground for such a Jealousie: For indeed they find such improvement in all *Christian Duty*, and such Satisfaction in their *Consci- ences*, in observing the Constitutions of the Church of *England*, that it is remark'd by some that have made a full enquiry into the Matter, that they could never yet find more than one Instance of any Person of these Societies, that have fallen from the Pub- lick Communion to any *Sect* or *Se- paration*.

AND as to that other dark and dis- mal Case of some of them, who af- ter an appearance of Zeal for this *Pi- ous Undertaking*, and a temporary Partnership in it, have fallen off to *Ma- nity* and *Vice*: It is like the cutting
of

TO fall from a *high Profession* of Religion, will prove a very crushing and dreadful Fall : And therefore let every *Christian* look well to the Sin-:

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cecity of his true Heart, that his Spiritual Knowledge, and Holy Vows, may not shewale the shew of his Scriptures as left, for want of walking suitably thereto, and of persevering therein.

MANY of these unhappy Reprobers from their former strictness of Life, are now not able to bear the Reproofs of their persevering Brethren; they shun their Company, they know not how to converse with them, and are ashamed to look them in the Face; and sometimes they pray them to disturb them no more by their Admonitions, since they apprehend all the Danger they threaten them with to be very true, and foresee their desperate End sometimes with a Terror not to be express'd. And their Design seems to be, to divert those Melancholy Thoughts as long as they can, with all the sensual Merriment they can invent. So true is that Observation, That Religion can torment those whom it cannot reclaim.

O! how much greater Comfort is there in the *conscientious Practice*, than in the *profane Contempt* of Religion, even in the course of this Mortal Life! But who can express the infinite difference betwixt them in the Hour of Death, the Day of Judgment, the state of the Resurrection, and the unchangeable Eternity to come?

TO shun this fatal Danger of apostatizing from God, and reversing their Vows made to him; it is the Practice of all these Societies to partake of the *Holy Supper of our Lord* as frequently as they may, thereby to devote themselves afresh to their good Master, and to confirm their Purposes of perpetual Service to Him, and as a means of receiving Spiritual Strength from Him so to do.

AND in order to their more advised Preparation for so solemn a Work, there is in some one Church or more of this City, a Sermon preached every *Lord's Day* in the Evening (by the procure-

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procurement of some of these Soci-
eties) on the important Subject of due
Preparation for the Lord's Table, and
a meet deportment after it; by which,
great Good has been done, and a deep
sense of Religion wrought in many
Persons.

AND by this their Care to acquit
their Consciences, as to this last Com-
mand of our *dying Lord*, many of
them have (by the Grace of God) at-
tained to that *excellent Primitive Tem-*
per, of frequent Communicating with-
out growing formal; not lessening
due Reverence by the frequency, nor
extinguishing the proper Exercises of
Love to God, Thankfulness and Spirit-
ual Joy at this Divine Sacrifice of
Praise, (as some unhappily do) by ex-
cessive and unseasonable Terror and
Dread.

THERE is such Love amongst
those of them that have fallen under
my Observation, that scarce any na-
tural Brothers are so vigorously Af-
fectionate. I have often beheld their
meeting

meeting and parting Embraces with Admiration; and those who are newly admitted are soon contracted into the same Fellowship of *Christian-Brotherhood*.

IT is requir'd of such as desire to join themselves to them, That they give the *Society* a solemn Account of their Sense of Spiritual Things, with the *real Motives* which lead them to this Undertaking, and what they seriously purpose as to their future Life. This is many times done in Writing; and I have perus'd some of their Papers, and have found them open'd in such an honest, affectionate, and undisguis'd Style, with such pious and sensible Expressions, and in so modest and humble a manner, that they would mightily affect any Pious Person to read them, and move him to break forth into pathetick Praises to God, who hath given such Grace to young Men in so degenerate an Age.

AS for the *Reproaches* which ill People cast on these *Societies*, it is what good

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good Things and Persons have ever met with from the beginning, and must be expected to the end of the World. The Scoffs and Grudges of such People against any thing, demonstrate that there is Good in it; and indeed their Commendations may be look'd upon as an effectual Defamation.

UPON such Occasions of Slanders and Evil-speaking against them, I have heard them exhorting and recommending to each other, the true *Christian Armour* of Humility, Patience, and a Resemblance of our *Blessed Saviour's* Silence under Revilings, admiring that Divine Command of his, of returning *Blessing for Cursing*, and of endeavouring to overcome Evil with Good; minding one another not to make any mention of their being of such or such a Society, but to make their *Holy Lives* to testify, that they are real Christians.

AND thus by exhorting and encouraging one another to Christian Duty,

Only, the Piety of many of them
 has appear'd very eminent and exem-
 plary; inſomuch that it is evident,
 even to demonſtration, that their Zeal
 hath in many Places given new Life
 to the celebration of the *Lord's Supper*,
Publick Prayer, *Singing of Pſalms*,
 and *Chriſtian Conference*, Duties which
 were in many Places almoſt diſuſed,
 or perform'd in a cool and languish-
 ing manner.

THIS is (as far as human Eye can
 ſee) the *real and only Deſign* of theſe
Societies, who ſeem with one Heart
 to attempt, by the moſt pious and
 peaceable Methods, to put a ſtop to
 our overflowing Wickedneſs, remove
 our Plagues, and to diſpoſe us into a
 Meekneſs for the Bleſſings and graci-
 ous Preſence of God; by whoſe Bleſ-
 ſing they have of late Years ſo en-
 creas'd amongſt us, that there are
 now thirty two diſtinct Bodies of
 them, within the Compaſs of the *Bills*
of Mortality. And beſides thoſe that
 have been ſome time erected in the
 University

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University of *Cambridge*, and in the
City of *Glasgow*, &c. there are
others newly formed, not only in this
City, but in various parts of this Na-
tion, and even as far as *Dublin* in the
Kingdom of *Ireland*, where from
three or four Persons, with which
they began, they are now increas'd
to nine or ten Societies, containing a-
bout three hundred Persons. And
they find such Encouragement there
from the Pious *Archbishop*, and from
several *Divines*, and other considerable
Persons, that they have been a means
of reviving a great Sense of Religion
in many of the Inhabitants of that
City, and have begun a very hopeful
Reformation of Manners among them;
the *Archbishop* having signed his Ap-
probation of their Orders, which are
copied from those in *London*. And
indeed all these good Effects were oc-
casion'd by the Examples of the *Lon-
don Societies*, and by the removing of
some few of the *London Associates* to
Dublin.

THIS

THIS leads me to consider those *Christian Efforts* which have of late been made towards a *Publick Reformation of Manners in the City of London*, and the Parts adjacent, of which I shall particularly treat in the next Chapter.

CHAP. IV.

Of their Endeavouring a Publick Reformation of Manners.

AS our sober Young Men found great Joy in the serious Application of their Souls to Religious Matters, and by the compliance of those who inclined to join with them in it; so were they not a little grieved, from day to day, by the profane and filthy Conversations of such as proclaimed their Contempt of God and Religion in the open Streets. And therefore, they long'd in their minds for

66 *Their Endeavours*

for a legal suppression of these *Scandalous Enormities*: Of which they complained often one to another, and much lamented them in their Prayers to God.

IT is true, the *Christian Religion* is the most mild and gentle Institution in the whole World, and the fullest of Mercy towards Sinners; but not to insolent and obstinate Sinners, but to the Humble and Penitent. The *Gospel* it self is Thunder to the impudent and impenitent Transgressors, and the *Lamb of God* then shews himself the *Lion of Judah*.

WE find a couple of *Lions* struck dead in the place for their persistence in one Untruth; and another was struck blind for opposing the *Christian Faith*; both these by the Apostles of the *Lord Jesus Christ*, who has appointed *Magistrates* to be *Terrors to Evil-doers*, and to this end has girded them with a *Sword* to cut them off, where milder Methods will not reclaim them: and he strictly requires them.

lest not to wear this Sword in vain ;
 that is, that they be sure to make use of
 it as he has appointed them. And who-
 ever declines this in proper Cases,
 under the pretence of Mercy and Pi-
 ty, does it to his own Prejudice and
 Ruin; like the Man that refused to
 smite the Prophet, when required to
 do so, in the Name of the Lord, who
 was slain by a Lion for his refusal,
 as we read 1 King. 20. 36.

AND since the Magistrate cannot
 punish a Transgressor (with Righte-
 ousness) but upon due Conviction;
 and whereas few are so rash as to
 trespass before the Face of a Righte-
 ous Magistrate; it is absolutely neces-
 sary in order to suppress publick Sin,
 that such Persons before whom the
 illegal Fact is done, take care to in-
 form the Magistrate of it: For the
 execution of Justice depends as much
 upon the proof of the Matter of Fact,
 as upon the execution of the Penalty
 of the Law: And where the Infor-
 mer, or the Magistrate fails in their
 re-

respective Duty, Justice is obstructed, the Efficacy of the Law null'd, Iniquity cherisht, and the Wrath of God provoked. And that for the Law of God runs thus in the case of profane Swearing, *Levit. 5. 1. If a Soul sin, and bear the Voice of Swearing, and is a Witness whether he hath seen or known of it, if he do not utter it, then he shall bear his Iniquity.* And the same must be concluded of other Enormities punishable by Law, by undeniable Parity of Reason. For, if none gives Evidence against a Transgressor, none can be punished, and all Penal Laws are Vain. Besides, it is one great Design of the Temporal Punishments of Vice by the Laws of God and Men, to render it ignominious, and to bring shame upon the Committers of it, as in Administration to others, that all may hear and fear, and do no more such Wickednesses which God loveth not. Such Laws are not put in execution, as usually is thought, the contrary takes place, namely the

Transgression grows impudent,
 and comes to glory in his shame, and
 thereby the Community is apt to mis-
 take the Nature of Vice, and to ad-
 mire it. *OUR* associated *Young Men* had
 no convictions of these things, and
 were sensible that it must needs be as
 great a piece of *Charity* to bring a
Person by light and tempo-
 rary punishments to shun *Eternal*
Torment, as to bind the Hands of
 such distracted People as would o-
 therwise tear their own Flesh, and
 be their own Murderers: And there-
 fore they were ready to do all that
 came them in their places to check
 these publick and scandalous Sins
 which were become very insolent
 and crying in this City. They only
 wanted some Directions to manage
 this Affair in a due manner, accord-
 ing to the Law, and to be counte-
 nanced by some *Magistrate* in a Work
 proper to his Office, and so worthy
 of his regard. And it was not long
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are a singular Providence of God gave them a favourable Opportunity to express their Zeal for his Name in this Matter.

FOR, about this time four or five Gentlemen of the Church of England (whose Names deserve to be had in perpetual Esteem, tho I have not their leave to publish them here) falling into serious Discourse upon this melancholy Subject of the Iniquity of the Times, came at last to a most brave and generous Resolution to do all that they possibly could by the Authority of our Laws, to chastise and suppress those impudent Vices and Impieties which they saw very provoking in the sight of God, and very grievous to the Spirits of all good Men. And forasmuch as some of these Gentlemen had made the Knowledge of our Laws their Study, they collected an Abstract of our Penal Laws against Vice and Profaneness, and drew up such prudential Rules, as are fit for the Legal Con-

viction

and Prosecution of such as of-
fended against them. And having (in
the Year 1691.) by the Motion of the
Lord Bishop of Worcester, obtained the
Queen's Pious Letter to the Justices of
Peace, to act as it became them in
this important Affair; and the Justices
having made a very good Order there-
upon, and the Lord Mayor and Alder-
men doing the like: These Gentlemen
caused Copies of all these to be prin-
ted, and to be sent all over the King-
dom, at their own great Expence,
and lodged Blank Warrants in many
Hands all over the City, for the ease
of Informers, and other Persons con-
cerned; with many other excellent
Expedients to further a General Re-
formation, which surely is the best of
Works: Of which one of our Pious
Bishops has given an Account to the
World, to the just Honour of these
worthy Gentlemen, and to the shame
of such as have reproached and op-
posed their Righteous and Religious
Undertaking.

NOW,

NOV, this fell in very early with the Dispositions of our *Statutes*, but thereupon formed themselves into two considerable Bodies, for Information against Publick Enormities, the one in *London*, the other in *Westminster*, the better to advance their Work in all Parts, according to their respective places of abode. And thereupon they gave punctual Information to some Magistrate or other of those publick Acts of *Debauchery* and *Profaneness* which they observed to be committed by Persons hardened in their Sins; still keeping to the Direction of the *Law*, and the *Rules* subservient thereunto which those *Gentlemen* had given them.

BUT *Wickedness* being at that time insolent and unused to restraint, these Persons met with very outrageous Resentments, and with bitter Reproaches and Threats from the passionate Lovers of Vice: Yea, they often ran the hazard of their Lives in the prosecution of this Design; which they

they underwent with Christian Courage, being supported (under God) by divers of our *Bishops* and *London Divines*, who told them, That if any of them suffer'd in so Divine a Work, they would very much resemble the *Martyrs* and *Confessors* of Christ, and receive the Reward of it in the other World. And in this respect, the *Right Reverend Bishop of Gloucester*, and those worthy *Divines* *Dr. Harnock*, *Dr. Jekyl*, and *Mr. Edward Stephens*, have most eminently signalized their Zeal for their *Great Master* and his Work.

AND whereas our *Young Men* found it very often objected in common Discourse, that they were only few raw Youths that engaged in this Work, which seem'd particularly to exasperate the Persons persecuted by them; they greatly wish for the concurrence of some grave and worthy Persons to countenance and support them in this difficult Enter-

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DO NOT think our Good God, who (would not suffer this ~~Endeavour~~ ^{Work} undertaken purely for his sake) to drop, was pleased by his good Providence to administer a very reasonable Support. For it fell out about this time, that the good Service of several Men (most of them House-keepers) in the Tower-Plumbers came to be known, which was begun on this occasion.

THE Inhabitants of those Plumbers being much perplexed by pilfering People, Pick-pockets, House-breakers, and such ill Persons; some of them began to inquire into the Places which were suspected to harbour that sort of People. And by tracing out their Places of Resort, they soon div'd into the true source of their Grievances; namely, That these vicious Persons being in manifold necessities and having no Income by Trade or ~~State~~ ^{Trade} to maintain them in it, they betook themselves to Robbery, Shoplifting, Burglary, and picking of Locks

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and Poeticks, to maintain their expensive Lusts and lewd Companions.

UPON this, some of the sober Inhabitants of these *Hanlers* set themselves with great Concern, and undaunted Courage, to pull down the very *Nests* of these Disorders. They got *Warrants* for search, and brought all suspected Persons to clear themselves in a legal way, and where it was requisite, they demanded Security for their Good-behaviour; they prosecuted and suppress all known Houses of *Bawdry*, and brought the Keepers of them to legal Punishment. And whereas some of those who engaged in this Work were of the *Publick Communion*, and others of different *Persuasions*, their lesser Differences in Matters of Religion, did not in the least divide them in prosecuting of those things which they saw were directly contrary to all Religion. And indeed did not act personally in this *Work*, yet perceiving the Good that

came of it, were inclined to contribute towards it.

BUT there were some things wanting in this Undertaking, in the defect of which it was much retarded, and had like to have sunk. The one was a *methodical way* of proceeding, for want of which their Endeavours were neither so orderly, nor so effectual as they afterwards prov'd. They also wanted a more compact *Incorporation* of their Members into one *Society* or Body, which might be moved and guided by the same prudential Methods, as if they all proceeded from the same Soul. And lastly, their *Fund* was low, and insufficient to defray the Expence of such an Affair. For, since the apprehension of lewd *Ruffians*, and desperate *Bullies*, needed a good number of *Officers* and other *Assistants*; and since the Process of our Law is not a little chargable, it must be allowed, that *Money is the Sinews of this*

this War, as well as others.

NOW our aforefaid Societies for giving of Informations, having considered these Circumstances, and having admired the Zeal and Courage of those honest and excellent Men in these *Hazards*, and observed how well they suted to make up what themselves wanted in Years and Experience, they resolved to concur with them, that their united Forces might be the more victorious: And the Gentlemen before-mentioned gave their hearty Consent to the Match, and (like kind Fathers) did not a little augment the Dowry.

AND now their Resolved Work went on with happy Success, the one emulating and pushing on the other. And in all Cases they acted regularly, and in conformity to Rules approved by the Learned in the Law. They chose two Stewards to keep their Cash, and to keep an exact Account of all Contributions and Disbursements. They had a set place of assembling

together, in which they observed a regular Method of Proposing, Debating, and Concluding every thing; and had a *Notary* on all Occasions to attend them: and finally, at this weekly Meeting, they concerted those Measures which they prosecuted with Vigour in the City and Suburbs, and with very great Success.

FOR they were instrumental in putting down several open Markets that had been kept on the Lord's Day; and in suppressing some hundreds of Houses of ill Fame, bringing the frequenters of them to due Shame and Punishment. And by the means of this Society alone, about 2000 Persons have been legally prosecuted and convicted, either as keepers of Houses of Bawdery and Disorder, or as Whores, Night-walkers, and the like; and the Names of these Delinquents are set down in three black Lists which they have printed: All which have been sentenced by the Magistrate as the Law directs, and have accordingly been

been punished; (many of them divor-
tices): either by Cutting, Whipping,
Fining, Imprisonment, or suppressing
their Licences.

THEY have also been instrumen-
tal to put down several Musick-houses
which had degenerated into notori-
ous Netheries of Lewdness and De-
bauchery: As it appeared by a Paper
printed on this occasion, wherein it
was proved, that many Persons had
been ensnared by the rude Company,
which usually resorted to those
Houses, to the Ruin of their Ho-
nour, and some to that utter extir-
pation of Modesty; that some of
both Sexes had shamelessly danced
naked in these licentious Brothels;
which Disorder had abounded to that
degree, that above twenty Murders
had been committed in them with-
in a very little time. All which
must needs render them odious in the
Eyes of all sober People.

BESIDES this, the Members of
this Society have legally convicted

multitudes of notorious Swearers, Sabbath-breakers, and Drunkards: and their Proceedings in all these Cases have been so strictly legal and unblamable, that they have for several Years past received great Countenance in the several Courts of Judicature; and have found very considerable Encouragement from the Lord Mayor and Court of Aldermen, who have honourably contributed towards the great Expence of so great and useful an Undertaking.

- BUT yet these Endeavours of so general a Good, did not proceed without many a Rub; if it had, it would have been the first time that Vertue had been advanced with Ease and Smoothness. We must have concluded, that either *Vertue* or *Vice* had lost its Nature, if the one could supplant and dethrone the other without passionate Opposition: Yea we might have thought that the *Devil* had lost his Envy to the Good of Mankind, or that all the Legions of the *Infernal*

But had been cast into a deep Sleep, should they have suffer'd such a brave Onset to be made upon the Territories of *Darkness*, without making all the Interest they had against it. It was therefore no wonder at all, that the Undertakers of this *Divine Work* met with many Difficulties to struggle with in the Prosecution of it.

IN truth, they experienced not only the rude Assaults of licentious *Debauchees*; which they expected; but too often the Brow-beatings and Discouragement of such as were bound by the tremendous Bond of an *Oath*, and the Divine Trust of *Authority* to do otherwise, which was the more difficult to bear.

I have known the Day in which several Persons have with extream sorrow complained, that they had spent above half of it in going from the House of one *Justice of Peace* to another, before they could get a Warrant signed. Such Complaints were too frequent, and alas! too true.

BUT there was great Hope of a full Redress to this Grievance, when there came forth a Pious Proclamation from their Majesties, Jan. 21, 1693. requiring all Magistrates, Ecclesiastical and Civil, in their respective Stations, to execute the Laws of this Realm against Profaneness and Immorality, as they would answer it to Almighty God, and upon Pain of their Majesties highest Displeasure; complaining also (most justly) That by a long continued Neglect and Conivance of the Magistrates and Officers concerned, these desoluate Enormities had universally spread themselves, to the dishonour of God, and the scandal of our Holy Religion, &c. This Proclamation was occasioned by the pious Address of our Arch-bishops and Bishops to their Majesties, as the Preamble of it declares.

AND since this did not fully accomplish its End, it was followed (May 16. 1693.) by a personal Excitation of the Justices of Middlesex, to further this work with Vigour, by the

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the *Lord Keeper* in a Speech made to them to that purpose, by her Majesty's *Special Command*: and partly by these Supports, but chiefly by the good Hand of God upon it, this Enterprize has gained Ground, notwithstanding the many ill turns that have been done it.

IN SOMUCH, that there are now near twenty Societies of various Qualities and Functions, formed in a Subordination and Correspondency one with another, and engaged in this Christian Design in and about this City and Suburbs: All which have their set Hours and Places of meeting, to direct, support, and execute this their Undertaking.

IN this Number of the Societies for Reformation here given, I do not include any of the thirty two Religious Societies before mentioned. For tho they all agree in the love of Vertue, and dislike of Vice, yet their first and more direct Design of Association seems to be distinguish'd thus: In that the Societies for Reformation bent their

their utmost Endeavours from the first to suppress *publick Vice*; whilst the *Religious Societies* endeavour'd chiefly to promote *Religion* in their own Breasts, tho they have since been eminently instrumental in the Publick Reformation. The *former* endeavour'd to take away the Reproach of our Religion, by curbing the Exorbitances of its Professors; the *latter* attempted to retrieve that Holy Vigour in the Practice of Religion which becomes *Christians*. And whereas these *latter* are all of the *Church of England*, and fervent Lovers, and strict observers of her *Publick Worship*; the *former* are composed of all such as bear a hearty Indignation against Vice and Impiety, tho of different Perswasions in some Circumstantials of Religion. For in this Case, the Members of our Church do not say to any Lovers of Piety, as *Zerubbabel* to the Adversaries of *Judah*, *To have nothing to do to build with us*. For they consider Vice as an Enemy

to human Nature, and as tending to the ruin of the whole World. We do therefore with humble Thankfulness to Almighty God acknowledg the Brotherly Assistance which is given us by some of our *Dissenting Brethren* (especially those of the *Presbyterian Perswasion*) in endeavouring to discountenance and suppress publick Enormities, which have been so generally spread, and so long taking Root, that they need the help of all Hands to pluck them up. And it is not only in *London*, but in *Nottingham*, *Shrewsbury*, and other Parts, that they join hand in hand with those of our Communion, in order to suppress the Vices of the Place. *It is God that maketh Men of one Mind in a House*, much more in a Nation: and I beseech the *God of Peace* to bring all that sincerely love and fear him, to perfect Peace and Coalition: For this we pray incessantly in our *Publick Service*, wherein we entreat the Father of our Lord Jesus Christ, that he would

would bring all such as profess his Holy Name to agree in the Truth of his Holy Word, and to live in Unity and godly Love. When once this shall come to pass, we may hope that the Enemies to the Fundamental Principles and Practices of our Holy Religion, being covered with Shame, may seek unto God: and then- (as an eminent French Refugee observed) will the English Church and Nation be quite happy.

THESE Endeavours to stop the wide mouth of our crying Sins, have (by the Blessing of God) so far succeeded, that the Impudence of lewd Women, and the Blasphemies of licentious Tongues are manifestly abated in our Streets, and the works of Darkness seem to be retiring to their proper Scene, the obscurest Corners that can be found, as most remote from human Observation and Punishment.

BUT the banishment of Vice from the publick View, is not all the Good that has been done by these legal Prosecutions,

secutions, (tho that is most highly valuable, as it takes away publick *Standards* and *Temptations*) but there have been many Instances of Persons apprehended in ill Houses and Company; who having something of Modesty and Tenderneſs remaining, have been alarmed out of this ill way of Life, and have afterwards acknowledged the Mercy of God, and the Charity of Men, in pulling them as Firebrands out of the Fire.

AND indeed, ſince the *Magiſtrates* chaſtizing of wicked People is an Ordinance of God, it is ſcarce to be queſtion'd but that it is deſigned for the *Spiritual Good* of particular Men, as well as the *Publick Good* of Societies: and what doubt can there be, but that God does many times turn ſuch legal Corrections to infinite Advantages? The *Magiſtrate* is the *Civil Parent*: and as God has committed the *Sword* to him to cut off intolerable Miſcreants, ſo haſte given him a *Rod* to chaſtize Offenders in
leſſer

lesser Matters: and to him methinks we may as well apply the words of *Solomon*, as to the Natural Parent (*Prov. 23. 14.*) *Thou shalt beat him with the Rod, and shalt deliver his Soul from Hell.* Which if duly considered, would serve to quicken *Magistrates* in this glorious Work of saving the Souls of Men from *eternal Torments* (which would bring a great share of their Glory into their own Bosoms.) And it would also tend to allay the passionate Resentments of such as fall under the Correction of the *Magistrates Discipline*, if they did but foresee the invaluable kindness of stopping their way (tho with Thorns) to prevent their running into the *Infernal Pit*. O that Men had Faith to make a due Estimate of these certain and necessary Consequences of things! which a few Moments will exemplify upon every Soul of us in *Eternal Bliss or Torment*.

IT was the deep sense of these great Things, which first engaged the
Hearts

Hearts and Hands of those few Pious Gentlemen in this most Noble Work, who do not now (blessed be God) act alone in it. Several other Gentlemen and eminent Citizens are now incorporated with them; and they meet frequently to superintend, direct, and pursue *this best of Works* (as one of our Pious Bishops calls it) consulting the best and most advisable Methods to carry it on, spending a great deal of time weekly, and sometimes daily in it, and furthering it by very large and honourable Contributions. And by these means many thousands of vicious and profane Persons have been brought to just Punishment; to which the late excellent Law against *profane Swearing and Cursing* has been very serviceable: and were it but enlarged in a Line or two, to make the Work of *Information* easier, it would soon banish the Hellish senseless Sin of *Blasphemy* out of this Nation; as also out of the *Kingdom of Ireland*, where it is likewise made a Law, and is very vigo-

90 *Their Endeavours*

vigorously put in Execution: concerning which a *Person of Quality* writes thus from *Dublin*, in a Letter to his Friend in *London*, Octob. 28. 1697.

“ THE Reformation goes on in this
“ City very vigorously: When we
“ were presented with a thousand
“ Warrants against profane Swearing,
“ ing, by a Gentleman from *London*,
“ it was thought we should never
“ have needed more: but those have
“ all been put in Execution, and we
“ are now upon printing a third thousand of them more. The last *Lord's*
“ Day, I believe there wert eight or
“ nine Pounds levied in *Ale-Houses*,
“ and above a Hundred *Bakers* have
“ paid within this last Quarter for
“ profaning the *Lord's Day*, in the
“ Business of their Trade, besides
“ *Tailors*, *Drovers*, and others; and
“ *Bawdy-Houses* and *Whores* are hunted
“ down with a high Hand. *Bridewell*
“ is filled with them, and this
“ without any great Assistance from
“ the

the Magistracy. Some Persons of our Societies being put upon the Grand-Jury for the City, do it effectually: ten or twelve lewd Women have been taken up in a Night, in the Houses as well as Streets; and this twice or thrice a Week. But I must add however, that this Reformation in every part of it, is beholden to our Recorder, who shews more Zeal and Application to it, than ever any Magistrate in London or Middlesex has done since I have been acquainted with these Masters.

THERE is also a Society of this kind in Drogheda, in Manouth, and in Kilkenny: and several Divines are endeavouring to plant them in other parts of the Kingdom of Ireland. But I return nearer home.

TO awaken a just sense of the Necessity of Reformation of Manners in the City of London, there are four sermons in the Year preached on this weighty Subject at Bow Church in Cheap.

Cheapside; namely, on every Monday next following the four usual *Quarter-days*, about Eleven in the Morning: And the like is done by *Dissenters* on four other Days.

AND by the Blessing of Almighty God upon these Endeavours, a very considerable sense of *Religion* has been revived in many of this *Nation*, and a very conspicuous Check given to *Debauchery*. Infomuch that the general *Odium*, and the threatening Dangers of informing against Vice and Profaneness are almost extinguisht, and the blessed Work of *Reformation* set into such an excellent and successful Method, that the outward part of it would soon be effected, would but some few in every Street or Parish, who are of Place and Power, pull their Hands out of their Bosoms to engage in this *honourable and necessary Work*; or would others, who are of Ability, but contribute as it becomes them, towards the Expence of it. For the apprehending

hending of lewd People, (as was before observed) and the prosecution of them in the course of our Law is very chargable; insomuch, that near a thousand Pounds have been expended in this Work by one of these Societies alone, within the space of the last four Years: As it may be proved by their Book of Accounts, to any one that desires it for any good End.

AND that none may be discouraged on the account of the general Overflowing of Vice, and the disproportionable fewness of Hands engaged to put a stop to it; let it but be considered, that the chief part of this Opposition to *Publick Immorality*, has been occasioned by the meeting of four or five private Persons together; who duly considering and bewailing the Height and Extent of the Sins of this Nation, came to a Resolution of using their utmost to oppose it, in the due course of our Laws. An Attempt which, methinks, seemed as Generous and Heroick, as that of *Jonathan*

94 *Their Endeavours*

Isaiah and his *Armour-bearers*, who being inspirited by God, resolved to attack a whole Army of *Philistines* encamp't on a vast Hill: But the Lord of Hosts who led them on in this noble Enterprize, did successfully carry them thorow it, to the utter Destruction of those numerous Enemies of God. And since we may without rashness conclude, that this Effort against publick Sins has the same Original with that of *Jonathan*, we hope it may at last attain the same End, tho this Attempt against numerous and heightened Enormities has as great Disadvantages as that, in humane Estimate.

O! what a Field of Honour lies here, before all Persons among us! In which *Magistrates* and *Ministers* are more especially concerned to be Leaders, who are by their Offices designed to direct the Consciences, and regulate the Conversations of Men. beseech the Almighty and All-good God to inspire and determine them effectually.

effectually to this Work, to which he loudly calls them, a Work absolutely necessary, not only to our Prosperity, but Subsistence; and for want of which we are almost undone.

AND in truth, the Glory of Almighty God, and the Support of our Church and State, are so manifestly concerned herein; that I cannot see how the *Ministers of Justice*, or of *Divine Service*, will be able to answer the unchristian Neglect of it, before the Lord Jesus Christ (the Judge of All) before whose *Judgment-Seat* we must all appear, and that very speedily. Where two *Armies* are engaged in a bloody and uncertain Battel, how will those *Regiments* answer it to their *Generals*, who stood by and idly looked on, without striking one hearty stroke in this Cause, to whom they vowed a *Religious Faithfulness* to their Death? But above the rest, how will the *Officers* of those dastardly Troops answer it to their *Sovereign*, who dreaded a little Danger and Hardship in his

his Service, more than his Royal Dis-
pleasure?

AH Sirs! if we are now backward
to contribute our utmost Endeavours
in our several Stations towards the
suppressing those impudent and scan-
dalous Vices, whereby our God and
his Holy Religion are so outrageously
blasphemed: If we prefer carnal Ease,
the Favour of Men, or any worldly
Interest, before the Honour of our
God, and the Propagation of Religi-
on: What insupportable Shame, Hor-
ror and Regret will at last seize us, and
for ever torment us! And therefore I
again beseech the *Holy Spirit* to excite
and fix in us all (even in *Magistrates*,
Ministers, and all Ranks of *People*) a
vigorous and effectual Zeal for his
Holy Name and Will; and a just
Concern for the languishing Repute
of the *Christian Name*, and of the
Reformed Religion.

AND as for all those various *De-
grees* of Men who have already set
their Hands to this excellent Work,
may

may they never slacken their Hands, or pull them back. Let me entreat them to act in it with a Zeal, Constancy and Purity of Intention, suitable to so Divine an Employment as that they engage in, to so great and good a Master as they serve, and to that infinite Reward which they may expect. Be not such Enemies to yourselves, as to be weary of well-doing, since in a short time you will reap, if *ye faint not.*

O Christians! Look unto Jesus, who not only underwent the Contradiction of Sinners, but endured the Cross, and despised the Shame, for the Glory which was set before him. Remember, that as a Curse is threatened to such as do the Work of the Lord negligently: So a Crown is prepared for those who are faithful unto Death.

THE Time of our Warfare is but short, and the Difficulty of it will be much sweetened by the promised Comfort, and the Reward of well-doing will be of infinite Value, and eternal

Duration: And as no Work in the World will be more commended of our Supreme Judge at last, than this of Reformation; since he himself sits as a Refiner's Fire, and as Fuller's Soap, to purify and cleanse his People from their Sins; and since he will ere long consume that Reprobate Silver, which is not effectually refined by those means of Purification which he hath ordained: On all these accounts, I say, we have no Concern upon Earth so great, as to acquit our selves well in this our Spiritual Calling, not being slothful, but diligent Followers of them, who through Faith and Patience inherit the Promises.

AND here I cannot but call upon our Dissenting Brethren, that as they have manifested a Christian Spirit in assisting us to suppress Vice, they would do no less in endeavouring to discountenance Strife, and to restore Unity. And let me entreat them, even by the Bowels of our common Lord and Saviour, that they studiously

ously endeavour to dispose their Young Ones to follow after things which make for *Peace, Unity and Order*, (the desire of which seems deeply imprest on the Spirits of our *Societies of Young Men*) that the Church of God may enjoy more peaceable and flourishing Days in the next Age, than it has in this.

THE making of our Peace with God by effectual *Reformation*, and of *Union* among our selves by mutual Charity and Condescension, are the happiest Works that any Person can apply himself to on Earth. The Satisfaction and peaceable Fruits of it here would be exceeding great, and the Reward of it hereafter inexpressible.

NOW these *Societies* aforementioned, seem in a great measure fitted to carry on both these great Designs; if at least there be any hope of such inestimable Blessings, left to such a profligate People as we are: For they have been instrumental to bring several

ral *Quakers* and *Enthusiastick* People to Baptism, and to a sober Mind; and of the Conversion of many profane Persons; and of bringing others to legal Punishment, who appeared otherwise incorrigible.

AND many of our *Ministers* have found by Experience, (as they have assured me) that the planting of one of these *Societies* in their *Parish*, has been a means of enlarging their *Congregations* and *Communions* to a very great Increase; and not only so, but of introducing a more devout Deportment in all *Publick Ordinances*. So that it is greatly to be wisht, that every *Parochial Minister* would endeavour to erect a *Society* of this Nature in his *Parish*, which he might do, if he could but find two or three Young Men, or House-keepers in it, of pious Inclinations, and a sober Life, (and if such a number as this cannot be found in any place, it is worse than *Sodom*) and He may begin a *Society* with these (as many of those

those which are now numerous, began at first) till more be added to them by the Grace of God. A thing of this Nature heartily undertaken for the Glory of God, and attended with Prayer, Diligence and Patience, could hardly miscarry. And a good Minister would find his Work happily furthered by such a *Pious Nursery* of Youth; and the poor Neighbourhood not a little comforted by their *Charity*: Yea, the very Money which is by the Law forfeited to the Poor, by Swearing, Drunkenness, and profaning the Lord's Day, would be a reasonable Relief to the Poor in these hard times; for by these Penalties the Sum of 55 Pounds was lately raised in one Parish of this City within the space of one Year.

AND tho this may well be numbered amongst their *Charities* to the Poor, especially since the late Law against profane Swearing has made the Forfeitures to the Poor arise very high to some who will not for bear

it even after the *second Conviction*: Yet their own Personal Alms to proper Objects of Charity, are very considerable. Their Contributions towards the Excellent Design of erecting *Libraries* in our *Foreign Plantations*, is computed to amount to one hundred Pounds and upwards: And what they have expended in freeing of *Prisoners*, and relieving poor *Families*, is not inconsiderable.

AND besides, their manner of disbursing their *Bounty* to sick and distressed People, is such as renders it a double Benefit. For they usually send their Alms by the hands of two or more of their most serious Members, who make a personal enquiry into their Necessities, and usually introduce some seasonable Discourse suitable to the Affliction of the *Person* or *Family* which they relieve; which many times proves the better *Charity* of the two. For the poor afflicted Persons being partly awakened by the *Red* of God upon them; and being
fur-

surprized by such a *Visit* and *Bounty* from Persons unknown to them; and not a little pleased to hear such favourable Speeches drop from the Lips of *Young Persons*. All these things together have sometimes been happily instrumental in propagating a sense of Religion in some Persons who never before felt any thing of it; and of exciting it where it had before taken place. So that I have sometimes had greater Thanks from some who (upon my Recommendation) have enjoy'd these Spiritual Expressions of their *Charity*, *Compassion*, and *Consolation*, than for their other *Bounty*; tho they have confest themselves almost raviht in the consideration of both.

It has sometimes pleased God to reduce some of their own Members by Sicknes, or other means, to a low Condition; and then they have duly call'd to mind the *Apostolick Rule* of *showing Piety at Home*; they have afforded them suitable Supplies when

living, and buried them decently when dead. And as they have found themselves greatly affected by *Funeral Sermons*, so they usually procure one at the *Funeral* of any of their *Society*; as considering that no *Sermon* is like to come with such Power upon Mens Souls, as that which is enforc'd by a moving Object of Mortality, to alarm the very Senses of Men, and to give a mortifying blow to all Carnality: So that tho this their Charity begins at Home, it does not end there.

IT was an Act of great good Nature, and favoured no less of a Spirit becoming our *Merciful Religion*, which some of them express'd towards a poor *Widow* upon her Death-Bed, whom they found in extream Trouble, for fear lest her two young Children should be cast upon the Charity of her Relations, who were *Papists*, and by that means be brought up in their Errors; it being in the Reign of *K. James II.*

NOW

NOW in a further distressed Spirit,
some of these *Young Men* undertook
to take care both to maintain and e-
ducate these forlorn *Orphans*; giving
the poor expiring Widow their pro-
mise so to do. And this greatly con-
duced to her quiet and comfortable
Death, for she had lived a very good
life. And they fully discharged their
Trust: They took care that the two
Children (the one being five Years of
Age, the other six) were maintain'd
and instructed till they were fit to be-
come Apprentices; and then got them
good Places, by which they are put
into a Capacity of living very com-
fortably. I was once present at one of their
Conferences, when a very poor Man
came with most earnest Affection to
return them Thanks for what they had
done, both for his Body and Soul.
In soons he was a perfect Stranger to
them all, and to every other Person in
the Place where God cast him down
by a sharp and long Sicknes, in which
he dw

(as he said) his Body and Soul had like to have perished together. He had lived a very ill Life, and been much disused to the Ordinances of God, by reason of his Sea-faring Life: and being now come on shore sick, and being above a Hundred Miles from his Abode and Acquaintance, he fell into great Want. Upon which, some of this Society perceiving his Distress, recommended him to the rest; and they readily allowed him a weekly Pension for eight Weeks together, till he was recovered. And one of the Society being a *Chirurgion*, carefully dressed a very grievous Sore which he had, and by God's Blessing, restored it to perfect Soundness. Others of them went to him and read good Books by his Bed, which tended to the improvement of God's Visitation upon him: They also fetch'd the Minister of the Place to him, who visited him often, and prayed by him, and got a Collection from some charitable Neighbours for him. And upon the whole,

whole, he recovered, and seem'd to be a reformed Man, and came then to render his Praises to God, and Thanks to his Christian Friends, for that which had been done for him.

I mention but one of Multitudes of such Instances, which seem to demonstrate such *Compassion* and *Condescension* of Spirit as is essential to a Christian, and which was the Beauty and Glory of *Primitive Christianity*.

BEFORE I conclude, it may be expected that I give some Description of the *Weekly Conferences*, and *joint Devotions* of our *Religious Societies*: But I need not insist on this, since the Method of both is hereto annexed, partly for their Use, and partly to prevent Misrepresentation by false Reports. So that I shall only add, That as they use very affecting Prefaces before they pray to God, or praise his Great and Holy Name, to raise and fix their inward Devotion; so they always use a very reverend outward Deportment in the Worship of God, that their

Body

Body may not seem to mock or dis-
 approve of that which their Soul is
 doing: Which is surely agreeable to
 all *sober Reason*, and *sound Religion*.
 Our *Creator*, *Redeemer*, and *Sanctifier*,
 ought to be owned, worshiped, and
 glorified with those Bodies (as well
 as those Souls), which his *Almighty*
Power, *Wisdom* and *Goodness*, hath
 created, redeemed, doth sanctify, and
 will glorify. So that in Prayer, they
 all kneel, according to the Direction of
 the Spirit of God, *Psal. 95. 6*. And
 according to our Blessed Saviour's Ex-
 ample; *Luke 22. 41*. *He kneeled down*
and prayed. And in *singing of Psalms*,
 or any other *solemn Devotions*, they
 stand up; which is surely the fittest
 Posture for this exalted part of God's
 Worship. And if I may speak my
 own Experiences, I think we shall
 find our Souls greatly raised by our
 Bodily Reverence. *Thom. à Kempis* fol-
 loweth, That the *Spiritual Reverence*
 of the Soul is vastly the chiefest, and
 that in all *bodily Weakness*, and o-
 ther

the necessary Impediments, *God will have Mercy, and not Sacrifice.*

MANY of them meet together at each others Houses also in the Evening of many Feasts of the Church and Holy Days, where they discourse seriously on the Subject-matter of the Day, by which they find themselves much informed in many essential Parts of the Christian Religion.

THESE then Holy Purposes have for a considerable time been cherished and improved by some of our *Princes Bishops*, who have often preached to them on these Occasions: And in particular, one of them has for many Years allowed them the use of his Church, and been present at the Sermons which they procured, and has also written a most excellent *Indication* of these beginnings of Reformation. And another of them (who has sometime given a most illustrious Evidence of his Care in cultivating Youth, by training up Young Scholars for the Ministry, not only at his own

Expence,

Expense, but by his personal Instruction of them) hath published to the World the great Delight with which our late Pious Queen received the Account of this hopeful Method of reforming of Youth by these Societies, and with what Concern she often inquired after it. His words are these: *She did listen carefully after every thing that seemed to give some Hope, that the next Generation should be better than the present, with a particular Attention: She heard of a Spirit of Devotion and Piety that was spreading it self among the Youth of this great City, with a true Satisfaction: She enquired often and much about it, and was glad to hear it went on and prevailed.* Essay, pag. 218.

In this desired Reformation of Manners, our Right Reverend Diocesan (the Lord Bishop of London) has likewise appeared several times with great Honour. His Lordship's Letter to his Clergy about eight Years since (pursuant to the Scope of his Majesty's

of Reformation.

THE

Proclamation and special Orders relating to this Affair) was very serviceable to this Purpose. In which his Lordship required all the Ministers of his Diocese (upon certain Lord's Days therein prefixed) to read the several Acts of Parliament against Vice and Profaneness, in the Audience of their respective Congregations; and at the same time to bend the Scope of their sermons against the Sins thereby condemned, that the Force and Terror of the Laws of God and Men might at once make the utmost Impression in the Consciences of their Hearers, in order to reform the notorious Transgressors of both.

AND forasmuch as this Injunction was mistaken by some, as if it reached no further than the Year in which it was dated; his Lordship was pleased in his last Visitation of the Clergy of Middlesex, to remind them of the continuance of his Injunction in that Matter, requiring them to observe it according to the Order before sent them.

YEA,

-may be wanting (to awaken each
 vigilant and conscientious Care in the
 discharge of this Great Duty) as is
 necessary to the Character of a Mini-
 ster of the Lord Jesus Christ, and to
 express our Thankfulness to Almighty
 God for the marvelous Mercies
 which he has vouchsafed to this Na-
 tion; his Lordship has now by directed
 another Letter to his Clergy, wherein
 he complains of the Nonobservance
 of his Majesty's Injunctions of Febr.
 10. 1673. (which related to the
 reading of the Laws of the Land a-
 gainst Vice and Impiety) and takes
 occasion (from the Allocations which
 his Majesty has given to the Publick,
 in his late Speech to both Houses of
 Parliament, That he will make it one
 of his chief Cares to suppress Profane-
 ness and Immorality) to represent to
 his Clergy, what a shameful Reproach
 it would be to them (so great part of
 whose Business it ought to be, constantly
 to march against such Sins) to be
 found

found tardy in those Opportunities which the Laws have given them to warn People of their wicked Courses.

AND it is greatly hoped, That no Minister hereby admonished, will be so unmindful of the Sacred Vows of Christianity, and the Special Obligations of his Holy Function, or so negligent of the Interests of his Heavenly Master, and of the Souls committed to his Charge; as to disregard so solemn and seasonable an Admonition.

SEVERAL other of our Bishops have also of late sent very pious Letters to the Clergy under their Episcopal Care, earnestly pressing their most studious concern to propagate sincere Piety in their several Parishes, by their Holy Doctrine and Examples.

AND truly, since there is evidently so much Goodness in these Societies and Designs, as to give us Hope they are of God; we have thence a good ground to hope that they will not come to naught.

IN

114 *Their Endeavours*

IN this Hope I have often been encouraged, when I have observed with what Delight and Industry they prosecute their Holy Purposes. I have known some of them (who have been at their own Liberty) come out of the midst of the City (after their Shops have been shut) three or four Miles to the outmost Parts of the *Sabbaths*, to give Instruction and Encouragement to a new-planted Society; returning again a considerable time after Night, in all the Inconveniencies of the Darkness and uncertain Weather, with the chearing Thought of having been well employed.

I must also further note, to the Praise and Glory of *Almighty God*, by what remarkable *Providences* it hath pleased him to further this Divine Work: For the Conversions of some of those *Young Men* who have been very instrumental in this Affair, have been very wonderful.

ONE of them had such an affecting Dream of the *Day of Judgment*,

that

that he forthwith became a very zealous Servant of God ; and was so sensible of the importance of securing Peace with God, and redeeming Time, that for several Years together he spent the greatest part of the Night in Prayer and Pious Exercises, as his Chamber-fellow informs me. He also begged leave of his Master to retire a little while to his *Devotions* at Noon, and to have Liberty to partake of the benefit of some publick *Sermons* and *Prayers*, promising to give him Satisfaction for it when he came out of his Time; which accordingly he did, tho' it does not speak the Piety or *Charity* of his Master, who required it of him.

ANOTHER of them (tho in perfect Health) could not rest in his Bed for several Nights together, which at last brought him upon his Knees to ask it of God, with some Sorrow for his Sins, (for he had lived a very ill Life) and he found such ease to his Mind thereby, that it presently conduced to his bodily Rest ; which led him to the

the further Exercise of it, especially before he went to Bed. And then taking some Delight in the Duty, he frequented the *Evening Prayers* set up at eight of the Clock by these *Societies*; where he observed the affectionate Devotions of these *associated Young Men*; and after Prayers, made his Condition known to some of them, who mightily assisted him in the Ways of God, till he became a frequent Communicant.

ANOTHER of them was told by an idle prating Woman, that she was perswaded he would not live long, which she grounded upon a most impertinent Observation, not worthy to be mentioned. But this jesting Talk awakened him in good earnest to prepare to die; So powerful is a trivial Means in the Hands of the Almighty God: Whereupon he spent the greatest part of the following Night in Prayer, with earnest Vows and Tears. And he has lived a very devout and exemplary Life ever since, which is about nine Years.

MAN

MANY others have, in my hearing, praised God that ever they were acquainted with these *Christian Associations*: And have owned, that their Knowledge of God, and Conversion to him, were occasioned thereby; yea, I never yet met with one Member of any of these *Societies*, who did not greatly praise God for the Benefit they reap from them.

AND since the time that the Usefulness of these *Societies* has been visible to the World, their Zeal hath provoked some of their *Dissenting Brethren* to join with them occasionally, and to set up the like among themselves. And who knows but that this *Essential Union* of theirs in the Love of God and Goodness, may at last draw them to center in the same *Communion*; and so bring a most inestimable Blessing to this *bleeding Church and State*? Than which no Blessing upon Earth can be imagined greater. For, it would mightily strengthen the *engulfing Interest of Protestancy*; and

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and enervate the Power of our *Holy Religion*; and be the best and surest Foundation of a vigorous and general *Reformation*. And this, in a time when both *Union* and *Reformation* are almost despair'd of. And if once the *Holy Spirit* of God vouchsafes us these his Heavenly Fruits of *Unity* and *Purity*, *England* will indeed be the *Glory* of all Nations.

IN fine, we have here many hundreds of young, sober, and active Men, freely and solemnly engaging themselves to live strictly as it becometh our *Holy Religion*, (the Honour of which is at this Day deplorably sunk) and humbly offering their utmost Service to our *Magistrates* and *Ministers*, in order to suppress the publick Practice of those scandalous and insolent Sins which endanger both our *Church* and *State*. And there seems to be a zealous and generous Spirit in them animating them to this noble Enterprize: And they are put into an excellent Method to carry it

on In all the parts of the City, of which they have already given sufficient proof. And truly, if these Means of *Reformation* be not accepted, it will be difficult to find out any other that are so like to effect it, or to better the next Generation, in which all our Hope of Prosperity on Earth seems to lie. So then, if it shall please Persons in Place and Power to improve this Talent laid before them, by strengthening those Hands which are heartily stretcht forth against Profaneness, but need their Assistance to effect it: What eminent Service may be done for God and these Kingdoms in this Season? But if this Design be mockt and brow-beaten, (as many things proposed for the *Publick Good*, and this in particular hath been) and if some vain People give it a Nick-name, and term it an *imprudent* or *unreasonable Zeal*, or the like, and then the cry and discourage it, or at least be ashamed to own it, or appear for it, I am perswaded, That notwithstanding

standing the common Cry of
Peace, Peace, it will be hard to
assign good Proof, that we are
not near to Desolation.

CHAP. V.

A Specimen of the Orders
of the Societies before
mentioned.

I.

THAT the sole Design of
 this Society being to
 promote the Holiness of Heart
 and Life: It is absolutely ne-
 cessary that the Persons who
 enter into it, do seriously re-
 solve to apply themselves in
 good earnest to all means pro-
 per to make them wise unto Sal-
 vation.

Their Orders.

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I. **THAT** in order to their being of *one Heart and one Mind* in this Design, every Member of this Society shall own and manifest himself to be of the *Church of England*, and frequent the *Liturgy*, and other publick Holy Exercises of the same. And that they be careful withal to express due *Christian Charity, Candor* and *Moderation* towards all such Dissenters as are of good *Conversation*.

Rom. 15.

5, 6.

Phil. 2. 2.

1 Pet. 2.

13.

Eph. 4. 2.

Rom. 12.

18.

II. **THAT** the Members of this Society shall meet together every Evening in the Week at a convenient Place, in order to encourage each other, in private *Prayers*, by discoursing on *Spiritual Subjects* and reading the *Holy Word*; and to *Ascribe to Almighty God*, and praise his Name together.

1 Thess. 5. 17.

18.

Rom. 14.

19.

Psalm 34. 3.

F

AND

AND to this Assembly any
serious Person may be admit-
ted upon Request.

THAT at such Meetings
there be no hot Disputes about
Controversial Points, State
Affairs, or the Concerns of
Trade and worldly Things?

Rom. 15.
6.

But that the whole Bent of
the Discourse be to glorify

Eph. 4. 16.

God and edify one another in
Love.

THAT it be left to every

Person's Discretion to contri-
bute at every Weekly Meeting,
what he thinks fit towards a

1 Cor. 16.

Publick Stock for Pious and
Charitable Uses: And the

Money thus collected shall be
kept by the two Secretaries of
the Society (who shall be cho-
sen by majority of Voice
once a Year or other) to be
disposed of by the Consent

of

of the major part of the Society, for the Uses above mentioned. And the said Secretary shall keep a faithful Register of what is thus collected and distributed, to be perused by any Member of the Society, at his Request.

THAT any respective Member may recommend any Object of Charity to the Secretary, who shall (with the Consent of the rest) give out of the Common Stock, according as the Occasion requires. And in a Case of extraordinary Necessity, every particular Person shall be desired to contribute further, as they shall think fit.

THAT every one that attends himself four Meetings together, (without giving a satisfactory Account to the

Third Order

Stewards) shall be lookt upon
as disaffected to the Society.

VIII.

THAT none shall be ad-
mitted into this Society, with-
out giving due notice thereof
to the Stewards, who shall ac-
quaint the whole Society there-
with. And after due enquiry
into their Religious Purposes,
and manner of Life, the Stew-
ards may admit them to sub-
scribe their Names, if the ma-
jor part of the Society allows
of it, and not otherwise. And
with the like joint Consent,
they may exclude any Mem-
ber proved guilty of any Mis-
behaviour after due Admoni-
tion, unless he gives suffici-
ent Testimony of his Repen-
tance and Amendment, be-
fore the whole Society.

IX.

It is hereby recommended
to every Person concerned in
this

Their Orders.

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this Society, to consider the many Inconveniencies, (and many times Sins) which attend Ale-House-Gaming, and wholly decline them. And to shun all unnecessary resort to such Houses and Taverns, and wholly to avoid Lewd May Games.

Gal. 5. 13.

1 Thess. 5.

1 Thess. 5.

22.

1 Thess. 5.

22.

THAT the respective Members of this Society, shall heartily endeavour, through God's Grace, TO be just in all their Dealings, even to an exemplary Strictness.

1 Thess. 4.

6.

1 Thess. 5.

2. TO pray many times every Day, Remembering our continual dependence upon God, both for Spiritual and Temporal Things.

1 Thess. 5.

17.

3. To partake of the Lord's Supper at least once a Month, if not prevented by a reasonable Impediment.

1 Cor. 11.

26.

Luke 22.

19.

F 3

4-TO

Mat. 11.
29.

Mat. 7. 1.

1. 2. 110

Plal. 139.

23.

1 Cor. 12.

25.

Tit. 3. 2.

1 Cor. 10.

14.

1 Thess. 5.

22.

Luke 16.

2 Cor. 13.

5.

4. TO practise the most
self Meekness and Humility

5. TO watch against
serving other

6. TO accustom themselves
to holy Thoughts in all places

7. TO be benighted
other

8. TO exercise
Patience, and Compassion to-
wards all Men

9. TO make Reflection
themselves when they read the
Holy Bible, or other good Books,
and when they hear Sermons.

10. TO flee all
Occasions of Evil: As evil Com-
pany known Temptations &c.

11. TO think often on the
different Estates of the Glori-
fied and the Damned in the
changeable Eternity, to which

we are hastening

12. TO examine themselves
every Night what Good or
Evil they have done in the
Day past.

13. TO

354

Mat. 6. 16.


Luke 5.
35.

Gal. 5. 19,
24.

1 Pet. 3.
8.

Jan. 5. 16.

S. Joh. 5. 39



11

And in the *Old Testament*,
Levit. 26. Chap. Dent. 28.
Chap. De. 33. Chap. Eccl.
36. Chap.

19. TO be continually mindful
 of the great Obligation of
 this *Special Profession of Religi-*
on, and to walk so circum-
 spectly, that none may be of-
 fended or discouraged from it
 by what they see in them; nor
 occasion given to any to speak
 reproachfully of it.

26. TO shun all manner of
 Affectation and Mergments;
 and be of a civil and obliging
 Deportment to all Men.

THAT they often consider
 (with an awful dread of God's
 Wrath) the sad Reason to
 which the Sins of many are
 advanced in this our Nation;
 and the bleeding Souls
 thereof in Church and State.
 And that every Member be
 ready

ready to do; what upon consulting with each other shall be thought advicable, towards the punishment of *publick* *Wickedness*, according to the good Laws of our Land, referred to be put in Execution by the Kings and the late Queens special Order.

Deut. 13.
8.
Levit. 24.
11.

XII.

THAT each Member shall encourage the *Churchofing* of young and ignorant People in their respective Families, according to their Stations and Abilities. And shall observe all manner of Religious *Practices*.

Deut. 6. 7.
Josh. 24.
15.

XIII.

THAT the major Part of the Society shall have Power to make a new Order to bind the whole when need requires; if it be approved by a pious and learned Minister of the Church of England, nominated by the whole Society.

Their Orders.

XIV

THAT these Orders shall be read over at least four times in the Year by one of the Stewards: And that with such deliberation, that each Member may have time to examine himself by them, or to speak his Mind in any thing relating to them.

XV

THAT every Member of this Society shall, after mature deliberation, subscribe his Name to these Orders, to express his approbation of them, and his Resolution to endeavour to live up to them. In order to which, he shall constantly keep a Copy of them before him.

The End of the Orders

XIV

Whole Society.

by their Procurement, Publick Rep

we daily made in several Church

es, at such Hours as they can most

conveniently be present at them. And

The Reason of this Publication of

The Orders and Design of these Sa

their Eyes, have been pointing for

their Repentance and Debarkation

HAVING found by discourse

with several Persons who have

greatly rejoiced to hear of any

such Good fortune for that they never

before heard of these Summings; I could

not but wonder that nothing of this

Nature could so long remain secret.

THEY have been erected in our

Capital City about nineteen Years

They proceed to the preparation

for the Lord's Supper, as to

engage a fixable Holiness of Life as

to it, every Lord's Day about four

the following, in many of the largest

Churches in the City and Suburbs

engaged to deserving Objects in all

the Parts of the City and Suburbs. And

by their Procurement, *Publick Prayers* are daily made in several Churches, at such Hours as they can most conveniently be present at them. And by the means of their great Zeal and giving Informations, a Multitude of such as have no fear of God before their Eyes, have been punished for their *Profaneness and Debauchery*.

SO that it is to be admired, that their good Deeds and Designs could be so long unknown to so many. Truly this does very much commend their *Christian Modesty*, but demonstrates that they do not affect to publish either their *Alms or Devotion*, in that vaunting manner of the *Pharisees*, with which our *Heavenly Father* is so highly offended, because they do first so manage their *Holy Purposes* in the most humble and contrite manner. I conceived therefore, that it might probably conduce to the enlargement of these useful societies, and to engage the Prayers of good People in their behalf,

I shall to give some Publick Account
of the *Confession, Design, and Order*,
all which have been approved
by divers eminent Divines; and a-
mong them, by our late excellent Pri-
nce, *Arch-Bishop Tillotson*, who af-
ter he had given in his *Order*,
and the trifling Objections that were
made against them by some Persons,
declared it as his Opinion publicly,
and upon several Occasions, That
these *Societies* were a Support and
Strengthening of the Christian Religion;
and surely they will not be
thought to appear in Publick, where-
in the Christian Religion does; to
be a Division there be some little varia-
tions in the *Order* of some of these
Societies from others, yet the Sub-
stance of them is generally one and
the same: In which I beseech the Ho-
ly Spirit to establish every Soul en-
gaged therein, and to incline others to
be followers of them in that which is

THAT

THAT We have observed in all our
 Reasoning, from the first to the
 last, and that it highly concerns
 us to set about it with speed, are
 Truths so manifest, that I need not
 stand to prove them. Any Person of
 sense and sober Thought, will find
 much necessity of going on with him,
 That unless it be effected speedily, as we
 intend.

AND I think it will be little be-
 questioned by sober Men, but that
 these Societies do very directly tend
 towards that desired Effect. How-
 ever, since some Objections have been
 made against them, we will now take
 them into Consideration. In the
 Sub-
 stance of them is generally one and
 the same: In which I believe the Ho-
 nour to establish every Soul en-
 gaged therein, and to incline others to
 followers of them in that which is

CHAP.

THE

CHAP. VII.

The chief Objections which have been made against these Societies considered and answered by some of their Members.

WHETHERAS it has been objected, That there is danger of Schism and Dissension by their weekly meeting, and conferring together about Religious Matters:
THEY answer, 1. That they cannot conceive where this Danger lies; since no Persons do more professedly own the Holy Doctrine and Constitution of the Church of England than themselves, desiring always to be found in their Practice agreeable thereunto; And that none do more sincerely reverence and esteem the Publick Ministry,

136 The most considerable

Ministry, nor more constantly and reverently attend upon the *Publick Ordinances*: In the great Esteem of which (in subordination to the Glory of God, and their own and others Salvation) they have at their own Expence set up daily *Publick Prayers* in many Churches, (after due leave obtained) and have procured (thru the Assistance of several Pious Divines) the Benefit of *weekly Communion* in many Churches, which they frequent in great Numbers. **W**hat some of their Members had by their Examples influenced several *Infidels* to come to Church and been a means of bringing several *Infidels* and *Quakers* to Baptism: That they had also been instrumental of preserving from *Papery* several unsteady and wavering People, in the late Rage of that *Spiritual Flague* and of reducing many licentious Persons to Honours of Life. As all controversial Points are forbidden by their Orders

to be medled with in their Conferen-
ces, (because they only design to pro-
mote practical Holiness by their as-
sembling together) so in their reading
of those practical Portions of Holy
Scripture to which their Orders direct
them, they have recourse to Dr. Ham-
mond's Exposition, or some other Au-
thor recommended by their Ministers;
THAT it had in Fact been re-
solved for these twenty Years past, that
no one Member of these Societies
(to the best of their knowledge)
should partake of the Communion of the Church of
England for any other, as of which
regular Defection some special Rea-
sons may be given.

LASTLY, That leaving Matters
as they did appeal to the Sen-
sents of all good People; whether
reading of the Word of God,
the most Orthodox Expositors;
Praying and singing Psalms to-
gether with their Exhorting, Re-
solving, and encouraging one another
in their Spiritual Warfare, have any
tendency

THAT they are so manifestly
reluctant to comply with the Rules of
the Church of England, and to yield
just Obedience to those that are set
over them, that they have
been many times censured as guilty of
rigid Severity, and of charitable
towards Dissenting Ministers, which
they must know is a scandalous injuri-
ous Testimony to their Conscience, as they
are your spiritual Brethren, being
desires to practise Christian Subjec-
tion without prejudice to Christian Lib-
erty. As for the present, they are
not to be troubled with the thought that
their Reproving and admonishing
those they converse with, and by
visiting the Sick, and sometimes
living with them, they do invade
the Church upon the Ministers Office.
THEY reply, that Since they
are commanded of God, in any wise
to love their Brethren, and not to
sin against them. And to seek one
another with a perfect heart, as the
word of God is. They humbly con-
ceive,

340 The most considerable

ceive, that their Christian Almonitions and Reproofs can by no good Person be censured as an intrusion upon the Ministerial Function.

2. THAT since the Duty of visiting the Sick, and administering to them is one of the great things which will be enquired into by their Lord and Saviour at the last Judgment: And since all People are commanded to pray one for another; they cannot see this as an invasion upon the Ministerial Office, if at such time as the Minister cannot be present, they use an approved Form of Prayer suitable to the Condition of the Sick Person (which they humbly conceive any Christian Friend may and ought upon Request to do for another, who by Sickness is disabled from doing it himself) in any case or manner but this, They do not practise it.

IV. TO such as suggest, that there is Danger of Spiritual Pride in the Societies, by their making a particular and special Profession of Religion

advise

being thought more Holy than o-

thers: They reply,

1. THAT they cannot think it
arrantable to omit any part of
his Duty for fear of Spiritual
weakness, or seeming holier than others:

But then, for the same Reason they
ought omit the whole.

2. THAT it is indeed a due Sense
of their own and others Infirmities
which induces them to unite into So-
cieties (since two are stronger than one,
many than few), knowing that the
difficulties are very many, and very
great, which they must encounter in
their Passage towards *Eternal Life*:
That such is the Degeneracy, even
of Christians in these latter days, that
though the Profaneness of some, and
the Irreverence and Cowardice of o-
thers, they should but seldom meet
in such Conversation as is highly
expedient for the keeping up a due
watch and Life in Spiritual Things;
and it not for those frequent Con-
ferences, and pious Exercises, which
are

142 The most comfortable
are (with good Effect) sanctified
Societies.

11. WHEREAS it is objected, That
since a Church of Christ is a Society
Christian Preachers and others of these So-
cieties are created *in* Reformation
Churches, that this is a Society with
in a Society, and a Refusing of the
Reformed Church.

To this they humbly reply
12. That the other have much
learned, that the reading of the
Writ, and conferring (on the practi-
cal Points of Religion, in order to
more holy Conversation; that at any
time by good Mechanism the
judicial to the Church, and the
the contrary; that the Church
commend these things both from the
Pulpit and the Press, as the best
pedicants to support and advance the
foreign Church, and to do it worthily
of that *Very* good Mechanism not incident

23. That they do not well under-
stand what the Objection means by
refusing a particular Reformed Church

it be meant, that they pretend to
 down her *Doctrines* or *quarters* *Whits*
Government; they utterly dis-
 any such practice. But if it
 meant, that they desire to reform and
 themselves and others, so as to
 nearer to her *Amity of Doctrine*
 their practice, than some others
 who shelter their *profane Lives*
 under the pretence of her *Holy Com-*
munion: They own this, and must
 there to it, not doubting but they
 shall have the Prayers of all good Peo-
 ple, that they may so do.

UPON the whole Matter there-
 fore, they conclude; That since their
Order is not *contrary* against the *Word*
of God, nor the *Law* of *Man*; but
 the *most* conducive to *God's Glory*,
the Salvation of *Men*; and the *pub-*
lic Interest of *our Church* and *King-
 dom*; and since they have proved
 beneficial to the *Souls* of the
derelicts, and are agreeable to the
by *mission* *Practices* of the *best* *Christi-*
ans, and tend so directly to revive

something of their Primitive Piety
and Zeal for Religion; together with
their Charity, and good Works: They
humbly crave, That these Societies
may be encouraged by their Govern-
ours in Church and State, to the
Spiritual and National Benefits
which may be reapt from them.

CHAP. VIII.

An Admonition to the Members of these Societies.

HAVING thus far described and
vindicated these Societies, which
I verily think for the most part sin-
cerely Religious: I now come to
the respective Members of them, be-
seaching them, with sensible Honour
of God and Goodness, that they de-
port themselves for the sake of their
Lover of Religion may with Honour
pledge for them.

LET

LET me earnestly entreat you, my
 most beloved Brethren, that ye walk
 worthy of your special Profession of
 Religion, and of your pious Under-
 takings, which are honourable in
 the sight of God, and Angels, and
 Men.

IT will be expected from you,
 that ye shew your selves exemplary
 in all the practical Points of our Ho-
 ly Religion, such as Purity, Patience,
 Humility, Temperance, Charity, Hum-
 ility-mindedness, and the like: because
 this is the very End of your Religious
 Associations. O! be not wanting to
 gain your main Point: For indeed,
 not only those who disrespect you,
 but even those that wish you best,
 will be apt to ask, *What do ye more
 than others?* Yea, as our Great Lord
 and Master has done more for you
 than for many others, He will (as a
 righteous Judge) put this very Ques-
 tion to you at the last Day, as we
 had it proceeding from his own Lips,

ALL the real Disciples of Christ do abundantly more for their Master than Publicans, and the Antiegeneral Part of the World. They have much forgiven them by God, and they love him much. They have received much, and they make suitable Improvements and Returns. They are sons of God, and they live to him. They have Treasures in Heaven, and their Hearts are there. So that if you are sincere in your Professions, you will live like that peculiar People who are chosen to set forth the Praises of him who hath called you out of Darkness into his marvelous Light.

CONSIDER, my Brethren, God hath entrusted his Honour with you in a very special manner. And if you fall into Sin, your Defaults will wound the Reputation of Religion, more than the Follies of many others. If you grow loose, or but remiss and lukewarm towards sacred Things, the Lovers of Sin will triumph,

not

not only over you, but over Religion
it self.

I cannot therefore do you a more
valuable Kindness, than to call upon
you to keep strictly to your *Holy*
Purposes and Rules, and to mind you
to embrace them with a Vigour like
that of your first *Love*. You have
run well hitherto, you have born a
faithful Testimony against all Impie-
ty and Immorality; and God hath
directed your Steps by his Grace and
Wisdom, so that ye have not given
occasion to the Enemies of Vertue to
speak reproachfully of you, or of it.
O be not weary of well-doing: ye will
reap speedily if ye faint not. You
have but a little while longer to bear
the Burden ~~and Heat~~ of the Day; and
your Master's Eye is upon you all
the while ye labour in his Vineyard,
and will reward every one of you ac-
cording to your Works.

WHILST you keep firm to your
Religious Purposes you will be sup-
ported by the Prayers and Suffrages

of all good People; and the clearness of your own Consciences will cheer you in the most adverse Circumstances: and what's above all, the Power and Consolation of the *Holy Ghost* will sustain you in every Condition, and your End will be glorious. Whereas on the contrary, if you sink and swerve from your good Beginnings, you will be the Grief of good People, the Scoff of the Wicked, the Contempt of the World, a Terror to your selves in all your serious Hours, especially in the Days of Trouble, and of Sicknes, and Death; and alas! ye will be for ever pierced by the most dismal Regret, and Self-condemnation, and be the Sport of mocking Devils to all Eternity.

WHEREFORE, my Brethren, be zealously affected always in good Matters; withdraw not your Hand from the Plough; but contend earnestly for that Crown of Righteousness which is prepared for them that love God. Let the Glorious Kingdom of
our

our Lord Jesus Christ fill your Hearts and Minds; and then ye will pour a just Contempt upon the vain Things of this World, which invite, but cannot treat a rational Soul with tolerable Satisfaction. We are taught, by the Sacred Word of God, to expect a Day, in which the Heavens will pass away with a great Noise, and the Elements will melt with fervent Heat; and the Earth and all its Furniture be burnt up. Then will the whole Scene of visible Things be shifted; and Heaven and Hell will divide all the Inhabitants of the Earth. O Sirs! let us live as it becomes such a Faith: Since we expect such Things, let us convince the Infidel World, that our Hearts are indeed set upon them.

LET us often think, what a Glory it will be, to be embraced and owned by our Immortal and Illustrious King, the Lord Jesus Christ; to be acknowledged as his approved Servants, to be embraced as his beloved

Friends, and to be glorified as his adopted Brethren; as those that have followed him in the Regeneration. This is the Honour, the Glory, the Bliss of Man. It is worthy of all the Care, and Sweat, and Sufferings that we can sustain in the pursuit of it. And this is the great, the sure, and the near Recompence of all the faithful *Followers of the Lamb.*

BE sure therefore, *my Brethren*, that ye walk in his blessed Steps, particularly those of his *Humility and Meekness.* If the Leaven of Pride be found in you, it will corrupt all your other doings, and render you and your Works hateful in the sight of God. This Root of Bitterness is apt to take place in our Hearts; and ye can never be too careful to weed it out, nor too earnest in exalting the sweet and comely Grace of *Humility.* And if ye are *meek, gentle, and patient towards all Men*; ye will obtain many Triumphs over the Spirits of Men by your *submission*, which would

would be exasperated by contempt.

~~IN~~ a word, be as submissive as ye have been to those that have the Rule over you, particularly to those who truly watch for your Souls; walk in Love one to another, as more than common Brethren; keep up to Christian Purity, regular Zeal, fervent Devotion, and an unblameable Conversation; and then the Face of God will be towards you here, till at last it be opened to you in a rapturous Eternal Vision, through his beloved Son. Amen, Amen.

THIS would oblige many Obligations concerning them, and would command such Assemblies.

THIS Director may be chosen every Year (when the Society are)

C H A P. IX.

*Directions for Religious Conference,
with PRAYERS for the use of
Religious Societies, and upon
other Occasions.*

I **PREMISE** that it may be very ex-
pedient, and what would much
promote the pious Design of these So-
cieties; that an *Orthodox and Pious
Minister* should be chosen by each So-
ciety, as the *Director* and *Visitor* of it;
who may frequently be present at
their Assemblies, to preserve Order,
excite Zeal, and resolve Doubts.

THIS would obviate many Ob-
jections concerning them, and would
greatly Benefit, countenance, and re-
commend such Assemblies.

THIS *Director* may be chosen e-
very Year (when the *S stewards* are)

by

Religious Conference. 153

by Majority of Votes (no manner of Salary or Reward being to be allowed on this Account) and when he is present, it will be his proper place to pray with the Society.

THE Members of the Society are to mind one another, to be very punctual to their Hour of Meeting; and to waive lesser Occasions that tend to divert them from coming to it. And when a competent Number of them are met, one of the Stewards, (if the Director be absent) or any other Person desired, may begin the Conference thus: All standing up,

MY Brethren, we are commanded of God, that our *Communication be such as tends to the edifying of one another; and such as minister Grace to the Hearers*; Ephes. 4. 29. And we find the Spirit of God commending the *Edification of Timothy, That from a Child he had known the Holy Scriptures, which were able to make him wise unto Salvation, through Faith which is in*

Jesus Christ) 2^d Tim. 30 15:10 Let us
therefore endeavour at this time to
edify one another in the things of God,
with the greatest Humility of Mind,
and the tenderest Bowels of Christian
Charity. For indeed *What shall*
an a Tongue Man *change him*, but by
taking heed thereof according to the Word
of God? Psal. 119. 9. And that it
may please God to instruct our Minds
therein at this time, and to direct our
Hearts and Lives thereby: Let us
now put up our Prayers to God (who
is the Governer of all Grace, and the Au-
thor of all Good) to accomplish this
Holy Work in every one of us, by his
Holy Spirit, for the sake of *Jesus Christ*
his Son our Saviour.

Then the Steward may devoutly repeat
these three Collects with kneeling.

Give us, O Lord, in all our Do-
ings thy most gracious Favour;
Teach us with thy continual
Presence in all our Works begun,
continued,

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continued, and ended in thee, we
may glorify thy Holy Name, and fi-
nally by thy Mercy obtain everlasting
Life, through Jesus Christ our Lord.

an [all, Amen.]

the tenth Order
the end of every life
the end of every life
O Most Blessed Lord! who hast
caused all Holy Scriptures to be writ-
ten for our Learning; Grant, that we
may in such wise hear them, read,
think, learn, and inwardly digest
them; that by Patience and Comfort
of thy Holy Word, we may embrace
and ever hold fast the blessed Hope of
everlasting Life, which thou hast
given us in thy Son, our Saviour Jesus
Christ.

the following
O God! for as much as without
Thee, we are not able to please thee;
mercifully grant, that thy Holy Spi-
rit may in all things direct and rule
our Hearts, through Jesus Christ our
Lord.

Religious Graces.

1. Faith in our Lord Jesus Christ, *Mark 16. 16.*

2. Evangelical Repentance, *2 Cor.*

3. Effectual Conversion to God, *Acts 16. 18.*

4. Trust in God, *1 Tim. 6. 17.*

5. Mortification, *Rom. 8. 13. Gal.*

6. Humility, *Ephes. 3. 22.*

7. Christian Hope, *1 Pet. 3. 21.*

8. Christian Charity, *1 Cor. 13.*

(Including the Love of God,

Mark 12. 30.

And the Love of Men, *Mark 12. 31.*

9. Obedience, *Mat. 6. 1.*

10. Government, *Phil. 4. 1.*

11. Justice dealing, *1 Thess. 4. 1.*

12. Government of the Tongue, *Mark 12. 34, 37.*

13. Prayer and Praise, *1 Cor. 14. 15.*

14. Chastity, *Mat. 5. 28.*

15. Temperance, *1 Cor. 7. 1.*

16. Purity, *1 Pet. 3. 2.*

17. Meekness, *Tit. 3. 2.*

1. The Publick Worship of God,
Psalm 122. 2, 4

2. Heavenly-mindedness, *Coloss. 3. 1, 2.*

3. Contempt of the World,
1 John 2. 15, 16.

4. Of Christian Prudence, *Matthew 24. 42.*

5. Family-Duties, *1 Timothy 3. 4.*

6. Or Religious House-hold Government, *1 Timothy 5. 8.*

7. Subjection to Magistrates, *Titus 2. 1.*

8. Peace-making, *Matthew 5. 9.*

9. Of Reproof, *Leviticus 19. 17.*

10. Sanctifying the Lord's Day,
Isaiah 58. 13, 14.

11. Growing in Grace, *2 Peter 3. 18.*

12. Improvement of Opportunities of Doing and Receiving Good,
1 Corinthians 10. 24.

13. Duty of Parents and Children
Colossians 3. 20, 21.

14. Of the Husband and Wife,
1 Peter 3. 2, 7.

15. Of Masters and Servants, *Ephesians 6. 5, 9.*

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72. Of respect to their Pastors,

73. Of preparing for, and watch-

ing in the Performance of all Religi-
ous Exercises, Heb. 12. 18, 19.

74. The Duty of Christians to En-
emies, Rom. 12. 17, 18, 19, 20, 21.

75. Of endeavouring the Conver-
sion and Salvation of others, 1 Tim.

4. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

76. The Sense of God's Omnipot-
ence, Psalm 110.

77. Of reading the Holy Scriptures,
2 Tim. 2. 15.

78. Of Meditation, 1 Tim. 4. 10.

79. Of Circumspection, 1 Tim. 4. 10.

80. Of Perseverance, Rev. 2. 10.

81. THESE are Duties of the highest
Importance, and have a great
influence on the Spirit of the
Soul: to the number of 81.

82. These are one distinct Subject, and
are to be let very Marked.

in the Year, reserving the Discourse of
12 of them to be spent upon the Sub-
ject of the Lord's Supper, which every
Member is obliged by the Orders of
the Society to receive (where he may
with Conveniency) twelve times in
the Year.

THUS every Person knowing for
a whole Week before, what will be the
Subject of the Discourse at the next
Conference, may the better prepare
for it by sutable Reading, Meditation
and Prayer.

AND thus the chiefest parts of
Christian Duty will be considered and
gone thorow every Year, to the great
Increase of Knowledge and Practice.

Now, THAT every Person is chief-
ly to bend his Discourse to further the
Practice of every Duty, and to pro-
mote Holiness of Life.

It will be expedient, That
no Person speak above 3 or 4 Senten-
ces, without a convenient Pause, to
give room to others to speak their
Minds. And in case of Silence, he may
proceed,

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of proceed, but with the same Caution.

AND at the time of Conference, one of the *Stewards* (in the absence of the *Director*) may propose the following *Questions*, for the sake of Method; and that every ones Discourse may be the more directly practical, *viz.* when the Duty to be spoken to, is named, the Steward may say,

I. *Quest.* Wherein consists the Nature of this Duty?

II. *Quest.* What *Directions* do you propose in order to make the Practice of it more sure, and more easy?

III. What *Discouragements* do any of you find in the Practice of it?

IV. What *Motives* may encourage the Practice of this Duty, and our perseverance in it?

If the time permits, such *Motives* may be toucht upon, *viz.*

1. The *Authority* of God commanding.

2. The *Goodness* of God, promising to assist and reward the Dil-

3. The

3. The *Terribleness* of God's Threatnings, and the *Examples* of his Wrath sometimes seen upon Earth; and the *dreadfulness* of the *everlasting* *Kings-*
ance of an *Almighty* God, in the *fierceness* of his Wrath in the other World.

4. The *Excellency* of the Duty itself.

5. The *Examples* of Good Men, who have gone before us in the Ways of God.

6. The *Blessed Rest and Peace* of a good Conscience; and the *previews* Hell of a bad one.

THESE general Heads may be the Method of Discourse upon any Duty at the Weekly Conference.

THE Conference being ended, one of the Stewards may read some of the following Sentences, and the Admonition, to rouse up and engage every Soul to *Faith and Perseverancy* in Prayer.

CHAP. IX.

Directions sated to such Religious Conference.

Sentences.

GOD is greatly to be fear- Psal. 89. 7.

GOD in the Assemblies of
Saints; and to be had in re-
verence by all that are about him.

GOD is a righteous Judg, Psal. 7. 12.
long and patient; and God is
checked every day.

GOD will bring every Work Eccles. 12.
Judgment, with every so.
thing, whether it be good,
whether it be evil.

HE that hideth his Sins shall Prov. 28.
prosper; but he that con-
fesseth and forsaketh them, shall
be Merly.

IF

1 Joh. 2.
1, 2.

*IF any Man sinneth, we have
an Advocate with the Father
Jesus Christ the Righteous; and
he is the Propitiation for our
Sins.*

Psalm 95.6.

*O come, let us worship, and
fall down, and kneel before the
Lord our Maker.*

*The Admonition before Prayer,
to be read by the Stewards,
(in the Direction of
Absence) if the time will
permit.*

1 Cor. 13.12

1 Cor. 13.12

1 Cor. 13.12

*My Brethren, since our
gracious God has promised
to be present, where two or three
are gathered together in
His Name, let us duly consider
what an awful thing it is
to draw nigh unto God: even
to him who is able to save,
and destroy us for ever, and he
who sees our very Hearts and
secret Thoughts, and who*

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struck some Persons dead
the place, when they sought
not in due order. As Na-
and Abihu, Uzzah, Co-
and many others.

Lev. 10. 2.
2 Sam. 6. 7.
Numb. 16.
35.
1 Sam. 6.
19.

BUT we have a perfect
acceptable High Priest,
the Lord Jesus Christ, who
will perfect and present our
offerings to his Father, and
the Father, if we devoutly
and sincerely serve him. And

Heb. 7. 25.
John 20.
17.

through this *new and living*
we may approach to the
throne of Grace with an *un-
derstandings*. Wherefore let

Heb. 10.]
19.]

bind up the Loins of our
and rouse up our
Affections and stretch
our Hearts
in Faith, and in
with Forerency and
desiring that
and gentle
depends upon our
in Prayer. Let us

there.

Rom. 8.

25.

Heb. 7. 25.

therefore beseech God to assist
 us in this great Duty with his
 Holy Spirit, and thereby to
 help our Infirmities; and that
 he would graciously accept
 our unworthy Persons and
 Performances through his Son
JESUS CHRIST, whom he
 hath ordained to be a High
 Priest for ever, to make Inter-
 cession for us. Amen.

Let us pray

*Then all devoutly kneeling they may
 join in this Confession of Sin.*

ALMIGHTY God! Father of our
 Lord Jesus Christ; Maker of all
 Things; Judge of all Men: We
 knowledg and bewail our manifold
 Sins and Wickedness, which we from
 time to time most grievously have
 committed, in Thought, Word and
 Deed, against thy Divine Majesty,
 provoking most justly thy Wrath and
 indignation against us. We do con-
 fess

Religious Conference. 167

Mostly desire to repent, and to be heartily sorry for these our Misdoings: the remembrance of them is grievous to us, the burden of them is insupportable. Have Mercy upon us, O most Merciful Father! for thy Son our Lord Jesus Christ's sake, forgive us all that is past. And grant that we may ever hereafter, serve and please thee in all the duties of Life. To the Honour and Glory of thy Name, through Jesus Christ our Lord. Amen.

OUR Father, which art in Heaven, hallowed be thy Name: Thy Kingdom come: Thy Will be done on Earth as it is in Heaven. Give us this day our daily Bread: And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation; but deliver us from Evil: Thine is the Kingdom, the Power, the Glory, for ever and ever. Amen.

Then

Then the Steward aloweney say,

ALMIGHTY and Everlasting
God, who hatest nothing that thou
hast made; and dost forgive the Sins
of all them that are penitent: Vouch-
safe to cleanse and make in us new and
contrite Hearts, that we duly la-
menting our Sins, and acknowledg-
ing our Wretchedness, may obtain of
thee, the God of all Mercy, perfect
Remission and Forgiveness, through
Jesus Christ our Lord. *Amen.*

*Here may follow the Collect for the
Day: And such other Collects in
the Common-Prayer, as may be
fitable.*

Then all rising,

Say, Glory be to the Father, &c.

As it was in the beginning, &c.

Now, Praise ye the Lord.

All, The Lord's Name be praised.

Then

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That the Second May read the following Addition to the Praise of God, before the singing of a Psalm, if time will permit.

LET us consider, my Brethren, what cause we have to praise God. He is the Author of our Being; the Fountain of our Mercies; the God of our Life and of our Salvation. Let us praise the Infinite Goodness of God, who made us little lower than the Angels in the State of our Creation; who hath shewn to us more Compassion than to the Main Angels: for they are reserved in Everlast-
ing Chains of Darkness, to the Judgment of the Great Day: while we have the Offers of Eternal Redemption. And it pleases God to fit Men daily

daily for his nearer Presence
 in the Work of Sanctificati-
 on, whilst Devils are wholly
 given up to their malicious
 perverseness.

LET us consider, That
 Man was made by God to be
 the Mouth of the Dumb
 Creatures in the Praises of
 their Creator: Man is to be
 the High Priest of the low-
 er Creation to offer up a Di-
 vine Service for the whole
 Congregation of Sublunary
 Beings.

LET us remember, That
 Man's Tongue is his Glory, a
 very wonderful and peculiar
 Gift of God to Men. Let us
 say therefore with the Holy
 Psalmist, I will greatly praise
 the Lord with my Mouth; yea,
 I will praise him among the
 Multitude.

LET

LET us observe, with what cheerfulness the very Birds tune their pleasant Notes to the Praise of their Maker after their Capacity. *They have* Mat. 6. 26. *no Store-house nor Barn,* and know not where they shall find the next mouthful of Meat; yet how pleasant are they! And how void of Murmurs or Sullenness.

FINALLY, Let us consider, that by praising God now, we learn how to praise God in Heaven. This will be the Work and Happiness of that State of Glory: Let us therefore join our sincere Praises in the Church below to those more perfect *Hallelu-ahs* of the Saints above. It is said, *Rev. 14. 3.* *That none shall learn their Song, but those that were redeemed from the Earth.* From which we may

note, that true Holiness is that which will fit us for the *Songs of Heaven*.

LET us, therefore now strain up our Affections to the highest pitch; and so sing the Praises of God in Heart and Spirit, *Psal. 148. 2.* that *Angels and Saints* may join with us now, and we with them for evermore. *Amen.*

Then *Psalm may be sung* all standing up in this exalted part of Divine Worship.

Then may they repeat the *Apostles Creed*.

I Believe in God the Father Almighty, Maker of Heaven and Earth: And in Jesus Christ, his only Son our Lord; who was conceived by the Holy Ghost: Born of the Virgin Mary: Suffered under Pontius Pilate: Was crucified, dead and buried: He

descended into Hell: The third day he
rose again from the dead: He ascended
into Heaven, and sitteth on the right
Hand of God the Father Almighty:
From thence he shall come to judge the
quick and the dead.

I believe in the Holy Ghost; The
Catholick Church; The Commu-
nion of Saints, The Forgiveness of
Sins, The Resurrection of the Body, and
the Life Everlasting. Amen.

Shall Lord, we believe; help thou our
unbelief.

Then all kneeling: After the Collect

for Trinity Sunday, the Sacrament

of the Lord's Supper, or Prayer for the

Church, which may also be used

privately.

Then the Minister shall say

the Holy and Blessed God

the Great, Good, and

merciful Father, Who hast

kept us in Thy mercy, and with Thy

mercies preserved us from all

peril.

promised to shew Mercy to such as turn unto thee by true Faith and Repentance: Vouchsafe, we pray thee, to create in us clean and upright Hearts, through an unfeigned Faith in thy Son our Saviour. To us indeed belongeth Shame and Confusion of Face: We are not worthy to lift up our Eyes or Voice towards Heaven; Our Natures are depraved, and our Ways have been perverse before thee. O! let not thy Wrath rise against us, lest we be consumed in a moment: But let thy merciful Bowels yern over us; and vouchsafe to purify and pardon us, through thine all-sufficient Grace and Mercy in our Lord Jesus Christ. Since it hath pleased thee to offer him up as a Sacrifice for Sinners, vouchsafe we beseech thee to cleanse us from all Iniquity through his Blood. We believe that he is able to save to the uttermost those that come to thee by him; and we do earnestly desire to embrace

embrace him as our Prince and Saviour: O! give us Repentance and Remission of Sin through his Name. All we like Sheep have gone astray, every one in his own way: Good Lord, reduce us into thy Fold through this great Shepherd of Souls; and be pleased to lay on him the Iniquity of us all.

AND as we have much to be forgiven, be pleased to incline our Hearts to love thee much, who forgivest Iniquity, Transgression and Sin. Give us that Faith which worketh by Love, and such Love as, will constrain us to have regard to all thy Commandments. And make us to look carefully to all our ways, that we may never again do any thing whereby thy Holy Name may be blasphemed, or thine Authority despised.

GIVE us the deepest Humility, without which we can never be accepted of thee our infinitely conde-

ascending God: Make us continually
 to tread in the Steps of our Blessed
 Lord and Saviour; being of a meek
 and quiet Spirit, always influenced
 by the highest Love of thee our God,
 and by the most charitable Dispositi-
 ons towards all Men.
 VOUCHSAFE to endue us with
 the saving Knowledg of Spiritual
 things, that we may receive all thy
 Truths in the love of them, in all
 Patience, Purity, Justice, Temper-
 ance, Godliness, and Brotherly-Kind-
 nesses; that we may adbrace your Holy
 Profession, and resemble the Divine
 Goodness of thee our Heavenly Fa-
 ther.
 AND since we are not only weak
 and frail, but corrupt and sinful;
 vouchsafe, O Lord, to keep us by
 the Power of thine Holy Spirit, that
 we fall not from our avowed Sober-
 nities in all Christian Duty. VI Pre-
 serve us from all the Sin and Vanity
 which our Age, Condition, and
 Nature

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Nature is prone, and to which the Devil and this World may at any time tempt us.

GLORIFY, Good God, thy Strength in our Weakness, thy Grace in our Pollution, and thy Mercy in our Salvation. May our Holy Religion be grounded and settled in our Hearts; that out of the good Treasure of a gracious Heart, our Speech may be savoury, and our Conversation exemplary; and that we may be fruitful in all good Works even to our old Age, and to our last day.

FIT us we pray thee for every state of Life into which thy Providence shall cast us; prosper our lawful Undertakings, preserve us Night and Day; and prepare us for a hopeful Death, and a Blessed Eternity.

BE pleased, we beseech thee, to bless all those Societies, who in truth apply their Hearts to thy Service and Glory; we pray thee be pleas-

ed to strengthen, it shall, and settle both them and us in thy Faith, Fear, and Love.

LET nothing in this World discourage us from the pursuit of those Holy Purposes, which thy Spirit has at any time put into our Hearts and Minds. But make us all faithful to thee our avowed God, and our desired Portion, even unto death; that we at last (with thy whole Church) may be partakers of that eternal Life and perfect Bliss, which thou hast promised, through Jesus Christ, thy only begotten Son, our only Mediator and Redeemer. *Amen.*

A General Intercession.

ALMIGHTY God, whose Kingdom and Power is universal; Vouchsafe we pray thee to defend and prosper thy whole Church; and so dispose the Heart of thy Servant *King William*, that he may ever seek thy Honour and Glory. And grant to his whole Council, and to all in Authority under him, that they may truly and indifferently minister Justice to the suppressing of those Vices which reign amongst us, and to the reviving of true Religion and Concord. And grant that all our Bishops and Interior Pastors may be effectually illuminated by the Knowledge of thy Word, that by their Holy Lives, and Sound Doctrine, they may convert many to Righteousness.

AND

AND to all the People of these three Nations be pleased to give thy Heavenly Grace, that they may live in thy Faith and Fear, in Obedience to Authority, and in godly Love towards each other.

FINALLY, we commend to thy fatherly Goodness all those that are afflicted in Mind, Body or Estate, especially such as suffer for Righteousness sake. O Lord, relieve them according to their several Necessities, give them patience under their Sufferings, and a happy Issue out of all their Afflictions; all which we beg in the Name and Mediation of Jesus Christ our Saviour. Amen.

A Thanksgiving.

O MOST merciful God, the Father of our Lord Jesus Christ, the inexhaustible Fountain of Goodness, we humbly praise thy Name for all thy Mercies vouchsafed to us. We praise thee, that thou madest us reasonable Creatures; that we were born in a Christian Land; and that we were early brought into thy gracious Covenant. We bless thee for all the Advantages of our Education; for all the Benefits of good Examples, and of seasonable Counsel and Reproof: For all the Comfort we have had in any Relation, Friend or Enjoyment, and for the comfortable Use of all thy good Creatures. **WE** praise thee for all the Benefits of Affliction; for thy merciful Support in Trouble, and thy gracious Deliver-

182 *Directions suited to*
Deliverances from any Evil.

WE bless thy Name for our present Health, for our necessary Food, for our peaceable Habitations, and for that measure of outward things which thy Bounty hath dispensed to us.

BUT above all, we bless and praise thy Name now (and desire to magnify thy Name for ever) for our Redemption by the Blood of thy Beloved Son; and that thou hast ordained Means of eternal Life thro him.

WE praise thee for thy Covenant of Life and Peace; for thy Word and Sacraments; for the Operations of thine Holy Spirit, and for any Evidence or Hope of thy Favour towards us, who are less than the least of thy Mercies.

WE bless thee, Good God, for thy Patience towards us, for thy Calls to us, and for thy great Pity and Compassion to such unworthy Creatures.

• SET

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SET home, we beseech thee, a due and constant Sense of these and all thy Mercies upon all our Hearts, and make us to live to the Praise of thee (the God of our Mercies) all our Days, through Jesus Christ our Lord, to whom with thee, and the Holy Ghost, be all Blessing, Honour, Glory and Power ascrib'd by Angels and Men for evermore. Amen.

Then all standing up, The following Exhortation to Humility may be read.

MY Brethren, since the Great God doth often assure us in his Holy Word, That he will resist the Proud, James 4.6. but give Grace to the Humble: 1 Pet. 5.5. Let us consider, that our Undertakings, tho never so good, will fail and come to nought, except we be truly and deeply Humble. Luk. 14.11. Indeed it cannot be other-

other wife, because the proud
 Person quits his Reliance on
 God, to rest in himself, which
 is to exchange a Rock for a
 Reed.

ALAS! what are we, poor
 Gen. 32. empty *Nothings*! yea, what
 is worse, condemned perishing
 Sinners? We have per-
 haps Understanding now, but
 Dan. 4. 42. God can soon turn it into
 Madness. We may have some
 Attainments in Grace, but
 spiritual Pride will wither all,
 and soon reduce us to a very
 Isa. 66. 2. profligate and wretched State;
 such as we have seen others
 tumble into, who have be-
 gun in the Spirit, and ended
 1 Cor. 4. 7. in the Flesh. What have we
 thus we have not received?
 And which he that gave it,
 may not as soon take away.
 We that are young in
 1 Tim. 4. 6. Years, and younger in Grace,
 are

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are in danger of Self-conceit, and of being puffed up; which is the Quick-sand in which thousands have been swallowed up and perisht. It is not in vain, that the Apostle requires, That young men be exhorted to be so- Prov. 16. 18. *humble-minded*, Tit. 2. 6. which he elsewhere explains, when he says, Let no Man think of himself more highly than he ought to think, but to think soberly, Rom. 12. 3.

But Y^e Pride the Angels felt; Tim. 3. 6. from Heaven: and if ever we climb up to those blessed Seats from which they are fallen, it must be by the gracious steps of Humility and Lowliness of Mind. Wherefore let him that thinks he standeth, take heed lest he fall. Let us walk humbly before our God, and with all lowliness and ever have lowly thoughts of our vile selves, Rom. 12. 3. and 20.

and of our poor Attainments,
and of our defective Performances: And with St. Paul,
2 Cor. 12. (who was in nothing behind the
II. very chiefest Apostles) let us al-
ways say, I am Nothing.

LET us therefore now sing to the
Praise of God, to whom alone Praise
is due.

*Here sing a Psalm: After which the
Steward may say;*

IT is very meet and right, and
our bounden Duty, that we should
at all times, and in all Places, give
thanks unto thee, O most blessed and
bountiful God, in whose Hands our
Breath is, and from whom cometh
our Salvation.

All. Therefore with Angels and
Arch-Angels, and with all the Com-
pany of Heaven, we laud and mag-
nify thy glorious Name, evermore
praising thee, and saying, Holy, Ho-

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ly, Holy, Lord God of Hosts! Heaven and Earth are full of thy Glory. Glory be to thee O Lord most High. Amen.

Stew. May the Grace of our Lord Jesus Christ, the Love of God, and the Fellowship of the Holy Ghost, be with us all evermore. Amen.

CHAP. X.

Prayers for Families, for Seamen, and for young Persons.

AT the Request of some under my Ministry, the following Prayers are added.

And let it be noted, That the foregoing Forms of Prayer and Praise may be properly used in *Private Families*. And the Prefaces to both may be usefully read in Families now and then, to excite zealous Affections,

ons, and an awful dread of God in our Approaches to him.

AND to the end, that the daily Worship of God may be set and kept up in every Family; let it never be forgotten, that the Spirit of God has denounced a most dreadful Curse upon all prayerless Families: Jer. 10. 25. *Pour out thy Fury upon the Heathen that know thee not, and upon the Families that call not upon thy Name.*

AND, as I have often in my Sermons, so I here again solemnly charge those that own my Ministry, even in the Presence, and by the Authority of the Almighty God, that they will not this denounced Curse upon themselves and Families: And I again mind them to read the Word of God daily, and to Catechize their Children and Servants in a serious and effectual manner: and that they Remember the Lords Day as keep it Holy, even that whole Day;

Day, and that they suffer not their Children or Servants to pollute any part of it, or trifle it away by unnecessary worldly Business, or vain Discourse or Diversion.

These things are necessary to your Peace with God, and your dying in Hope.

A Prayer for a Family in the Morning.

O MOST Holy and Blessed God! who fillest all Places with thy presence, and art a searcher of all Hearts; with thee is terrible Majesty to confound thine Enemies, but infinite Mercy to succour the humble and contrite Soul: we pray thee meet us not at this time in thy just Vengeance as a consuming Fire; but be pleased to accept us graciously through thy Mercy in our Lord Jesus Christ, who is our Hope. WE

WE have indeed lived too long as without God in the World; we have wickedly followed our own corrupt Desires and Devices; and have not duely owned thy Sovereignty and Dominion over us. We have broken our Vows, and stifled our Consciences, and exceedingly defiled our selves, and offended thee, setting at nought the Promises and Threatnings of thy Book, and hating to be reformed. Lord, we lament our Impenitency, and Unbelief, and all the sinful Fruits of our filthy and ungodly Hearts, Lips, and Lives. And we earnestly beseech thee, that thou wouldst not give us up to our own filthiness, and folly, and hardness of Heart: But that thou wouldst graciously reduce us into thy Fold and Favour, by the Power of thine Holy Spirit; and to accept and pardon us through the Merit of our Lord Jesus Christ.

AND,

AND, O Lord, vouchsafe to cleanse and sanctify us in Soul and Body; and make us to glorify thy Name on Earth, and to do the Work thou hast given us to do. Be pleased to subdue our Corruptions, and to mortify every inordinate Affection and unruly Passion; and make us entirely resigned to thy Will, and subservient to thy Praise, now and ever.

KEEP us, we beseech thee, from the Snares of worldly Pleasures and Enjoyments, and make us to set our Hearts on things above: And bring all the Powers of our Souls and Bodies into a willing subjection to thy Rule and Government. And save us from all carnal Ignorance and Unbelief; and from all Ungodliness, and sinful Indulgence of the Flesh.

VOUCHSAFE, Good God, to
pity our Weakness and Imperfection;
to succour us in all our Tempta-
tions; and to support us in all our
Sorrow and Afflictions: and grant
us

is a happy end of all our Sorrows at last in thine eternal Kingdom: **DO** MAKE us ever mindful of the End for which we were made; and the chief Work we have to do; and the uncertainty of this present Life: and affect us duly by the forethought of that unchangeable Eternity into which we are hastening.

AND let thy Faith and Fear ever dwell in our Hearts; that it may be our continual Exercise to keep our Consciences void of Offence both towards thee our God, and towards all Men.

SUFFER us not to spend the Day of our Salvation idely and unprofitably: But make us to walk out our Salvation with Fear and Trembling, through thy Grace and Spirit; and make us to stand always upon our Watch, prepared for our Master's Call. That whensoever thou shalt put an end to this mortal Life, it may be the beginning of a Blessed Immortality.

VOUCH-

VOUCHSAFE, O Lord, to bless all our Governours in Church and State; and grant that they may be thy Ministers to us for Good, and that we may never be guilty of any sinful disobedience towards them. And give to all the People of this Nation, thy Grace to live in Unity and Godly Love, and to further each others present and eternal Welfare.

BE pleased to bless all our Relations and Friends; and multiply thy Mercies upon them in the Blessings of this and of the other World: and vouchsafe to succor all that lie under any Sorrow or Affliction, and be near unto them in all they call upon thee for.

MANIFEST thine especial Love and Favour, we pray thee, to this Family: Vouchsafe to provide for us, and defend us by thy good Providence. Preserve us from all Evil throughout this Day; prosper us in our lawful Affairs; let no variance nor

ill-

ill-will prevail amongst us, but keep
us in Peace and Christian Love to our
lives ends.

FINALLY, We praise thy great
and glorious Name, for all thy Mer-
cies towards us. For the Rest and
Safety of the last Night, for the re-
newed Comforts of this present Day,
and all the good Providences of our
past Life.

MORE especially for the means of
Grace, the motions of thy Spirit, and
for thy great Patience and Long-suf-
fering towards us. But above all,
for the Merits and Mediation of our
Lord and Saviour Jesus Christ, who
ever liveth to make Intercession for
us; for whose sake we beseech thee
to hear us, accept us, and pardon us;
together with these our unworthy
Prayers; in whose most Holy Name
and Words we further pray:

OUR Father which art in Heaven,
 hallowed be thy Name: Thy King-
 dom come: Thy Will be done on Earth
 as it is in Heaven. Give us this day
 our daily Bread: And forgive us our
 Trespases, as we forgive them that tres-
 pass against us: And lead us not into
 Temptation; but deliver us from Evil:
 For thine is the Kingdom, and the Pow-
 er, and the Glory, for ever and ever.

Amen.

A Prayer for a Family in the Evening.

O Eternal God! Infinite in all Per-
 fection, and worthy of all Praise,
 who wilt be glorified in us upon eve-
 ry Creature which thou hast made;
 we meet, that with Fear and Trem-
 bling we consider thy holy and
 glorious Attributes, and our own
 wretched Natures and sinful Lives.

in a happy end of all our Sorrows at last in thine eternal Kingdom. But let us **MAKE** us ever mindful of the End for which we were made; and the chief Work we have to do; and the uncertainty of this present Life; and affect us duly by the forethought of that unchangeable Eternity to which we are hastening.

AND let thy Faith and Fear ever dwell in our Hearts; that it may be our continual Exercise to keep our Consciences void of Offences both towards thee our God, and towards all Men.

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MANIFEST thine especial Love and Favour, we pray thee, to this Family: Vouchsafe to provide for us, and defend us by thy good Providence. Preserve us from all Evil throughout this Day; prosper us in our lawful Affairs; let no variance nor

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and all the good Providences of our
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Grace, the motions of thy Spirit, and
for thy great Patience and Long-suf-
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us; for whose sake we beseech thee
to hear us, accept us, and pardon us;
together with these our unworthy
Prayers; in whose most Holy Name
and Words we further pray:

OUR

OUR Father which art in Heaven,
hallowed be thy Name: Thy King-
dom come: Thy Will be done on Earth
as it is in Heaven. Give us this day
our daily Bread: And forgive us our
Trespases, as we forgive them that tres-
pass against us: And lead us not into
Temptation; but deliver us from Evil:
For thine is the Kingdom, and the Pow-
er, and the Glory, for ever and ever.

Amen.

A Prayer for a Family in the Evening.

O Eternal God! Infinite in all Per-
fection, and worthy of all Praise!
who wilt be glorified in or upon eve-
ry Creature which thou hast made:
we meet, that with Fear and Trem-
bling, we consider thy holy and
incomprehensible Attributes, and our own
wretched Natures and sinful Lives.

O Lord ! we have sinfully forgotten thee our Creator in the days of our Youth ; and vainly mis-spent our precious time in Sin and Folly. Alas ! with what diligence have we serv'd the Flesh, and the Devil, and this present World ! and how little have we minded the Concerns of our Salvation and eternal Life ! We have not glorified thee the God that madest us, and in whose Hands our Breath is ; but have lived as if we had been made only for this World, and to please our selves.

O ! how justly mayest thou snatch away our Breath from us, since we have so much abused it in idle and ungodly Speeches ; and call us speedily into another World, since we have so presumptuously built our Hopes of Happiness in this ! And should this be thy Pleasure and our Portion, O Lord, how could we appear before thee in the Guilt of thousands of unpardoned Sins ? or how

How could we endure to dwell with
Everlasting Burnings!

BUT with thee, O Blessed God,
there is Infinite Mercy and Plenteous
Redemption. Thou so lovedst the
World, as to give thine only-begot-
ten Son, that whosoever believes on
him should not perish, but have e-
verlasting Life. Lord, we desire to
believe on him, help us we pray thee
against our Unbelief. Enable us to
submit all the Powers of our Soul to
him in his saving Offices; and grant
that we may so believe on him, that
we may obtain Eternal Life through
his Name.

BE pleased to take away all Im-
purity and Hypocrisy, all insensibi-
leness and perverseness from us; and
make us thy willing and obedient
Servants for ever. We know that
without Holiness, none can enter into
thy Kingdom: O Lord, make us
thine by the effectual Regene-
ration and Sanctification of thine Ho-

thy Spirit; that we may love thee with all our Heart and Soul, and serve thee with all our Might and Strength; and may delight to do thy Will, and to deny our selves for thy sake.

AND since we have too long neglected that great Salvation, which was purchased for us by the Blood of thy Son; Awaken us, we pray thee, to improve the remaining space of our Days with all possible Care, giving all diligence to make our Calling and Election sure.

ENABLE us to break loose from the Snares of this present World, and from all the sinful Entanglements of the Flesh, and from the Seducements of wicked and dissolute Men; that we may run with speed that Race which thou hast set before us, and may persevere in it to the Death, that we may in the end attain everlasting life.

TO this end, make us habitually
 mindful of the shortness and uncer-
 tainty of this Mortal Life, and the
 unprofitableness of all Earthly things,
 in the Hour of Death, and in the
 other World. And make us now
 to choose thy Favour as our chiefest
 Good, thy Son as our Prince and
 Saviour, and thy Kingdom as our
 Portion. And when our Souls shall
 be summoned to leave this earthly
 Tabernacle, vouchsafe, Good God
 to receive us into those everlasting
 Mansions which our Blessed Savi-
 our has prepared for those that love
 Him.

FOR whose sake, we pray Thee
 bless these three Nations with Plea-
 sury, Peace, and Safety, and with the
 increase of all that's Good: And
 send Peace and Truth amongst all
 Nations.

And pleased to bless and direct all
 that are set in Authority over us:
 And grant that they may govern

us, and we obey them, in the Fear of thee our God. Vouchsafe to succour all that are Objects of Misery, whether they labour under Spiritual or Temporal Afflictions; And be pleased to administer to them as their Necessities of Soul or Body require.

BE gracious to all our Relations and Friends, preserve them from all Evil, and bind up their Souls in the Bundle of Life.

BE more particularly gracious, we pray thee, to this Family, and to every particular Person it. Be pleased to dwell with us, and rule over us: Preserve us in Peace and Safety; and let thy Spirit rule in every one of our Hearts, that we may faithfully discharge our respective Duties one to another, and may live in Christian Union, Purity, and Peace. Vouchsafe, O Thou that never sleepest! to grant us thy Protection this Night: Give thine
Holy

Holy Angels charge concerning us: Preserve us from danger by Fire, and Tempest; and from the Violence of unreasonable Men; and suffer no Evil to befall any of us, nor any Plague to come nigh our Dwellings.

AND forasmuch as we know not whether we shall see the Light of another Day, be pleased, Good God, now to seal to every Soul of us the Pardon of all our Sins, through the Blood of the New Testament: That when we come to lie down upon our Death-Beds, we may rest in hope of a Blessed Resurrection.

FINALLY, we laud and magnify thine Holy Name, O Lord, for thy Goodness in our Creation, and daily Preservation: For our Health, Ease, Peace, Friends, Food, Raiment, Deliverances, and all the Comforts of this present Life: And for all the Means of attaining everlasting Happiness; for the Price which our Lord

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Jesus Christ has paid for our Redemption; for thy blessed Gospel, thine Holy Ordinances, and all the Motions of thy good Spirit: Humbly imploring thy Grace, that we may so live to thy praise here on Earth, that we may at last be join'd with glorified Saints, and Holy Angels, to Praise thy Name for ever. All which we humbly beg for the sake of Jesus Christ our Lord and Saviour, in whose prevailing Name, and comprehensive Words, we conclude our unworthy Prayers: *Our Father, &c.*

A Prayer for a Person at Sea.

O INVISIBLE and Omnipresent God! the Almighty Creator and absolute Governor of the whole World! Thou holdest the Winds in thy Fist, and givest Laws to the Sea which it cannot pass. My whole Dependence is on Thee, from whom cometh my present Safety, and my eternal Salvation. I humbly beseech thee, for the sake of Jesus Christ thy Son, that thy Grace and Mercy may be with me all my Days.

I have indeed dishonoured thy Name, despised thy Government, and broken thy Laws; I have often indulged my sinful Lusts and wrathful Passions, contrary to my Vows and Covenant made with thee, and thy Word revealed to us.

BUT,

BUT, O Lord, for Christ's sake, (who is our Passover, slain for the Salvation of Sinners) be merciful unto me, and pardon my Sins. Let not thy Wrath cut me off in my Pollution, as I have deserved; but let thy Mercy abound towards me for ever.

AND vouchsafe, O Lord, to keep me by thy Grace, from the Sins to which I am daily exposed by Temptation, and my own sinful Heart: And let thy good Providence preserve me from the Danger wherewith I am encompassed.

WE behold, O Lord, thy Wonders in the Deep: Wonders of thy Goodness, as well as of thy Wisdom and Power: O Lord, give me Grace to admire and praise thine infinite Perfections; and grant that my Lips may never blaspheme thy Great and Glorious Name, nor ever curse Men, who are made after thine Image and Likeness.

OUR



OUR times, O Lord, are in thine Hand ; how soon mightest thou make this Sea a common Grave to us all ? If but a Plank burst, or give way, or a Rock, or a Heap of Sand lie in our way, how soon shall we be swallowed up in the Deep, and be waisted into our endless and unchangeable Estate ?

BUT thy good Providence is a sure Defence : I pray thee, vouchsafe it to me, and to all that sail with me, in order to our continual Direction and Defence. And vouchsafe to carry us in safety to the Place of our Habitation, and to preserve all our Relations and Friends in their several Dwellings, that we may behold each others Faces again with Comfort.

AND fit us all for that Place of Rest and Peace which thou hast promised to thy faithful Servants ; and give us thy Grace to make us meet for that eternal Inheritance amongst
thy

thy Saints, through Jesus Christ our Lord and Saviour, in whose Holy Name and Words we further pray, *Our Father, &c.*

In a Storm.

O LORD our God! the Father of Mercies, the God of all Power and Might! Who commandest the Winds and the Seas, and they obey thee. We, O Lord, thy dependent Creatures, do send up our Cry unto thee in our Distress. O! let the Voice of our Prayers, and not the Cry of our Sins come before thee: Hear, we pray thee, the Intercession of thy Son for Sinners, and for his sake send us Relief.

THERE is no Power in the whole Creation to help us. Lord, save us or we perish. Manifest, we pray thee, the greatness of thy Power in
our

our Succour and Comfort, in the dark and deep Calamity wherewith we are distressed. The Winds and Waters know their Maker's Voice: and tho they are now in their Rage, yet if thine Almighty Voice speaks the Word, they will soon calm and be still. O Lord, be pleas'd to arise for our Help, that we may live to speak of thy Mercy, and tell of all thy Wondrous Works.

AND, we pray thee, give us Grace that we may never forget nor abuse thy Mercy; but incline and enable us to live Holy, Righteous, and Sober Lives, to the Praise of thee our God, through Jesus Christ our only Mediator and Advocate. *Amen,*
Amen.

A Thanksgiving after a Storm.

O LORD! Thou art the God of our Mercies, and the God of our Praise. I humbly present unto thee, O thou Preserver of Men! all possible Praise and Thankfulness for thy merciful and seasonable Appearance for us in our late Distress. We said, we are cut off from the Living, and all our earthly Hopes are wither'd away; but thy good Providence appear'd for us, and the Hand of our God brought us Deliverance from the Jaws of Death. Good Lord, enable us to comply with the end of thy Patience and Bounty towards us, and make thy present Mercy to us an inviolable Band of future Obedience to thee, and an Earnest of thine everlasting Mercy to us, thro' Jesus Christ our Blessed Lord and Saviour. *Amen.*

*A Thanksgiving when safely arriv'd
at any Port.*

O INFINITELY Great and Good God! by whose good Providence I am brought in safety to my desir'd Haven; I humbly ascribe the whole of my Preservation and Success to thy Conduct and Blessing. It is not in the Power of Man to preserve himself, or to prosper his best Endeavours: but it is by thy Goodness that we live, and in which we hope. O Lord! give me thy Grace, that as I live by thee, I may live to thee, and may never more dishonour thy Name, or abuse thy Mercy; but may live such a Life of Praise to thee on Earth, as may be an Introduction to that state of perfect Bliss and Glory above, where Holy Angels and Saints extol and praise thy Glorious Name for ever, through Jesus Christ our Lord. *Amen.*

A Prayer for a Young Person.

MOST Glorious and Blessed God! The Life of our Life, and the God of our Salvation! I look up unto Thee, the Fountain of Goodness, (through the Lord Jesus Christ, whom thou hast ordained to be our Mediator) with humble Thankfulness for all the Mercies of this present Life, and for any Hope of everlasting Happiness.

IT is of thy great Goodness, that I was born in a Christian Land: and of thine infinite Mercy, that I was early brought into thy Covenant; thy Covenant of Life and Peace, through the Blood of the New Testament.

O my God! I desire to embrace the Engagements, as well as to enjoy the Blessings of this thy gracious Covenant;

Covenant; earnestly imploring thy Grace, that I may live suitably to my Holy Profession: That so I may never, never dishonour thine Holy Name; nor in any Thought, Word or Deed, deny the Lord that bought me.

SEND thine Holy Spirit, I beseech thee, into my Soul: Vouchsafe to regenerate and make me born anew of the Holy Ghost: Baptize me, O Lord, with that Divine Fire which may at once consume my sinful Lusts, and enflame my Soul with Divine Love.

LORD make me to know thee, and Jesus Christ whom thou hast sent: Prepare my Soul to receive him sincerely in all his saving Offices; and make him effectually to me a Prince and a Saviour, to give me Repentance and Forgiveness of Sin. Through Him, O Lord, forgive my natural Corruption, and heal my Leperous Soul: And for his

his sake, forgive all my actual Sins; all the Transgressions of my Youth; my Sins after Vows, contrary to Knowledge, and against thine infinite Goodness. O Lord! for the sake of my Crucified Saviour, be merciful to my Unrighteousness, and remember my Iniquity no more.

AND that I may no more commit the same, or other Offences; vouchsafe, O Lord, to keep me by thy Grace from every sinful way, and lead me in the Way everlasting: Preserve me from the Pollutions of youthful Lusts; and harden me against the Solicitations and evil Examples of impudent and daring Sinners. Be pleased to shew me the vileness of sensual Pleasures, the emptiness of worldly Possessions, and the Folly of getting any thing on Earth, by the loss of thy Favour. Bless me, O Lord, with an early Conversion, with an unblameable Life, with a hopeful Death, and a Blessed Eternity.

GIVE

GIVE me, Good God, thy Peace which passeth Understanding; and so preserve me from the Corruptions of this World, that I may inherit the Glory of thine undefiled Kingdom.

AND whereas there are Legions of Infernal Powers, who seek to hinder my entrance into that Rest: O Lord, leave me not to their Malice, nor my own Frailty; but ever succour me with thine especial Grace and peculiar Providence, and make me as ready to help, and to forgive others, as to desire help and forgiveness of thee my God.

MAKE me to lead my Life in thy Fear, and in the sense of thy Favour, and to grow in Grace as I advance in Years; ever mindful of my Creator, my Mortality, and my future Account: That living here to thy Glory, I may for ever praise thee in thy glorious Kingdom, through Jesus Christ, who is my Hope; to whom

whom with thee, O Father, and the
 Eternal Spirit, One God, be all Ho-
 nour and Glory ascribed by Angels
 and Men for evermore. *Amen.*

ADVERTISEMENT.

BY the Procurement of these SO-
 CITIES, the following Lec-
 tures are constantly Preached at *Five*
 in the *Evening*, on the *Lord's Days* af-
 ter mentioned, *viz.*

*On every first Lord's Day in the
 Month, at St. Laurence Jewry, St. Cle-
 ments Danes, St. Michael Woodstreet,
 St. Olaves Southwark.*

*On the second Lord's Day in the
 Month, at St. Brides Fleetstreet, St.
 Albans Woodstreet, St. Buttolph Ald-
 gate.*

On

Advertisement.

*On the third Lord's Day in the Month,
at St. Martins in the Fields: at six in
the Morning, St. Giles Cripplegate:
Upon every third Thursday in the Month,
at Poplar, at six in the Evening.*

*On the last Lord's Day in the Month,
at St. Giles Cripplegate, St. Mary
Whitechappel, St. John Wapping.*

*Every Lord's Day, at St. Ann's near
Aldersgate, at five in the Evening;
with publick Catechizing.*

FINIS.

*Errat. P. 163. read Chap. X. and for Directions
read Devotions; which must likewise be noted
over the following Pages.*

POSTSCRIPT.

TO rectify the Mistake of such as consider these *Religious Societies*, and the Promotion of the *Reformation*, as the Heat of *young Persons* only, which they think very likely to cool in a little time; I thought fit to subjoin: That I do not know any *Religious Society*, in which there are not several grave and prudent Persons, of solid Judgment, and advanced Years from *Forty* to *Sixty*; which must indeed be the consequence of their having already continued above *twenty* Years. And they go on with great Vigour and Delight in the Ways of God, which they find to be *Paths of Divine Pleasure*, and the most solid *Peace*; which attracts many both young and elder Persons to them; perceiving their ways so strictly conform to the *Laws* of God and Men.

And as to the *Gentlemen*, and other worthy Persons, who carry on the principal part of the *Reformation*; they are of ripe *Years* and *Experience*, of considerable *Quality* and *Estates*, and of the best *Character* and *Reputation*. And indeed as the *Honour* of this *Affair* can never be call'd in question by any *Devout Christian*, so can it not at this time be treated with disrespect by any *civil Person*, since the *KING*, the *Bishops*, and some of the most *Honourable Persons* in Church and State, have solemnly espoused it, and declared for it.

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